Understanding The Way Of Pathei Mathos

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Preface

A collection of essays by various authors which explain the antinomian, the personal, and the pagan, nature of David Myatt's philosophy of pathei-mathos (a/k/a The Way Of Pathei Mathos, a/k/a/ The Numinous Way of Pathei-Mathos) as described in his post-2012 writings, where as noted in one of the essays:

> "Antinomian, as used here, implies a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature." *An Anti-Establishment Heretic?*

The personal nature of Myatt's philosophy is described in his *In Reply To Some Questions (2012)* with the following extract from that work quoted in the essay *An Anti-Establishment Heretic?*

> " My concern – and therefore that of the philosophy of πάθει μάθος – is with spiritual (numinous) and personal matters. With our own individual interior change and reformation; with the perspective and insight that empathy and pathei-mathos provide: which is of personal virtues such as compassion, love, humility, empathy, πάθει μάθος, honour, and wu-wei, and thus with treating human beings as individuals [...]
>
> My writings over the past few years have been personal, 'mystical', and philosophical, with the latter documenting the development and refinement of my 'numinous way' culminating in my moral philosophy of pathei-mathos which is concerned with individuals and how individuals might discover and learn to appreciate ἁρμονίη and δίκη and so move toward wisdom. So, what I wanted – rather, what I felt compelled to do following a personal tragedy – was to try and understand myself, my suffering-causing past; to try and discover what undermined ἁρμονίη and δίκη, and what ὕβρις was and what it caused and why." https://davidmyatt.wordpress.com/questions-for-dwm-2012/

The pagan nature of Myatt's philosophy is outlined in the essay *A Pagan Perceiveration* whose author writes that "Myatt - paraphrasing a passage from Cicero's *De Natura Deorum* and quoting the original Latin - defines paganism as

> "an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself: Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti."

An Anti-Establishment Heretic?

Antinomianism

Antinomian, as used here, implies a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.

Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions {1} not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; {2} (ii) by what is arguably the new paganism that can be developed from Myatt's works; {3} and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture.

David Myatt's antinomian reputation, currently for a few and possibly in the future for a rational and scholarly minority, is in his philosophy of pathei-mathos; {4} in prose such as, to give just two examples, *One Tree Among Many* {5} and *Memories Of Manual Labour* {6}; in works such as *Classical Paganism And The Christian Ethos*, and *Tua Est Diaboli Ianua*; {7} and in his translations of and extensive commentaries on tractates of the Corpus Hermeticum. {8}

Overview

Myatt's philosophy, based as it is on empathy and personal honour, leads us away from the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology; with his philosophy presenting a modern and rational paganism based on Greco-Roman values.

His *Good, Evil, Honour, and God*, a 29 page monograph included in his book *Religion, Empathy, and Pathei-Mathos* {9} is a relevant example of his writings about his philosophy of pathei-mathos, and in which monograph he compares the ontologies of Christianity, Islam, and the modern nation-state with the ontology he proposes for his own philosophy.

For example, after discussing the ontologies of Christianity, Islam, and the modern nation-state, he presents in Parts Four and Five his argument in favour of a personal ontology deriving from pathei mathos, as well as presenting his conclusions regarding the need to lead a tolerant, compassionate, honourable, way of life.

Thus in Part Four he writes that the aim is:

> "to be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei.
>
> This, by its nature, is a personal answer and a personal choice; an alternative way that compliments and is respectful of other answers, other choices, and of other ways of dealing with issues such as the suffering that afflicts others, the harm that humans do so often inflict and have

for so long inflicted upon others [...]

[There is] no need for dogma or too many words; no need for comparisons; no 'just cause' to excuse our behaviour. No mechanisms and no techniques to enable us to progress toward something because there is no need or requirement to progress toward what is not there to be attained. There is only a personal living in such a way that we try to be compassionate, empathic, loving, honourable, kind, tolerant, gentle, and humble. And this is essentially the wisdom, the insight, the way of living – sans denotatum – that thousands upon thousands of people over millennia have contributed to the culture of pathei-mathos, as well as the essence of the message which many if not all spiritual ways and religions, in their genesis, perhaps saught to reveal: the message of the health of love and of our need, as fallible beings often inclined toward the unbalance of hubris, for humility." {9}

Interestingly, and in reference to Christianity, in his *The Way Of Jesus of Nazareth: A Question Of Hermeneutics?* he writes that what he has found when translating the Gospel of John

"is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed.

This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered 'good' and what is considered 'evil'. A difference evident in many passages from the Gospel of John." {10}

In Part Five of *Questions of Good, Evil, Honour, and God* he explains the origins of his philosophy:

"Twenty years ago, someone whom I loved who loved me died, too young and having harmed no one. Died, leaving me bereft, if only for a while. For too soon my return to those hubriatic, selfish, suffering-causing, and extremist, ways of my pasts. As if, despite the grief, the pain of loss, I personally had learned nothing, except in such moments of such remembering that did not, unfortunately, impact too much upon my practicalities of life; at least until another bereavement, thirteen years later, came to shock, shake, betake me far from my arrogant presumptions about myself, about life, to thus lead, to so slowly lead, to me on a clear cold day yet again interiorly dwelling on what, if anything, is our human purpose of being here and why such bereavements, such early deaths, just seem so unjust, unfair." {9}

Another relevant example is his *In Reply To Some Questions (2012)* in which he explains in greater detail the intent of his writings about extremism and about his philosophy of πάθει μάθος – the 'numinous way' – and that those writings

"have been written as expressions of my own feelings, experiences, and philosophical reflexions, with no particular audience in mind, save in many instance for a few personal friends. In effect, they document my interior struggles, my attempts to find solutions to certain philosophical problems, and my desire to understand the how and the why of my hubris, of my extremist decades, and thus to understand and acknowledge the mistakes of my past – to understand and acknowledge the suffering I caused – and understand the error of extremism itself [...]

What I hope to achieve by such writings is to communicate – or to attempt to communicate – some of my insights, some of my experiences, some of my solutions, and some of my conclusions, such as they are, and as personal and as fallible as they are, and dealing as they do with extremism, with an extremist life, and with the personal life of the hubriatic man I was [...]

My concern – and therefore that of the philosophy of πάθει μάθος – is with spiritual (numinous) and personal matters. With our own individual interior change and reformation; with the perspective and insight that empathy and pathei-mathos provide: which is of personal virtues such as compassion, love, humility, empathy, πάθει μάθος, honour, and wu-wei, and thus with

> treating human beings as individuals [...]
>
> My writings over the past few years have been personal, 'mystical', and philosophical, with the latter documenting the development and refinement of my 'numinous way' culminating in my moral philosophy of pathei-mathos which is concerned with individuals and how individuals might discover and learn to appreciate ἁρμονίη and δίκη and so move toward wisdom. So, what I wanted – rather, what I felt compelled to do following a personal tragedy – was to try and understand myself, my suffering-causing past; to try and discover what undermined ἁρμονίη and δίκη, and what ὕβρις was and what it caused and why." {11}

A Modern Pagan Philosophy

One other reason why Myatt's mystical philosophy of pathei-mathos may be antinomian and unappreciated today is that his philosophy is, for many of those who have studied it, a modern pagan philosophy in the tradition of Greco-Roman philosophy.

In his 2019 autobiographical essay *An Indebtedness To Ancient Greek And Greco-Roman Culture* he explained that he uses some non-English terms mostly from Ancient Greek but occasionally from Latin,

"in the hope that such terms would not only be able to convey my meaning better than some easily mis-understood English term but also might be assimilated into the English language as philosophical terms either in their transliterated English form or in their Greek and Latin form.

Such terms might also reveal my indebtedness to Ancient Greek and Greco-Roman culture and how and why the philosophy of pathei-mathos is both a transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion and thus a return to individual insight and understanding over impersonal abstractions/ideations, over denotatum, and over religious and political dogma, with the Latin denotatum – used as an Anglicized term and which thus can be used to describe both singular and plural instances of denoting and naming – a useful example of my somewhat idiosyncratic methodology.

Thus and for example I used and use σοφόν instead of σοφός when the sense implied is not the usual 'skilled', or 'learned' or 'wise' but rather what lies beyond and what was/is the genesis of what is presenced in a person as skill, or learning, or wisdom. I used and use σωφρονεῖν in preference to σωφροσύνη (sophrosyne) to suggest a fair and balanced personal judgement rather than the fairly modern English interpretation of sophrosyne as soundness of mind, moderation." {12}

In that essay he asks then answers a rhetorical question about using such Greek and Anglicized terms:

> "Does my idiosyncratic use of Ancient Greek and Latin terms make this philosophy confusing, difficult to understand and difficult to appreciate? Perhaps. But since philosophia – φιλοσοφία – is, at least according to my fallible understanding, becoming a friend of σοφόν, and since such a personal friendship involves seeking to understand Being, beings, and Time, and since part of the ethos of the culture of the West – heir to Ancient Greek and Greco-Roman culture – is or at least was a personal and rational quest for understanding and knowledge, then perhaps some effort, as befits those of noble physis who appreciate and who may seek to presence καλὸς κἀγαθός, is only to be expected."

In his 2017 monograph *Classical Paganism And The Christian Ethos* he explains the context and meaning of the term καλὸς κἀγαθός, writing that

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos – to other presencings of Being – through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν,

> τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." {13}

In his *Classical Paganism And The Christian Ethos* and in his other 2017 monograph *Tu Es Diaboli Ianua* {14} he writes of the difference between classical paganism and revealed religions such as Christianity. That there is, in his view, a fundamental

> "difference between a religious apprehension of the numinous – based on received and venerated texts, on exegesis – and the paganus apprehension of the numinous as manifest in Greco-Roman culture, based as it is on an individual, and an intuitive, empathic and thus wordless, apprehension of the numinous." {15}

This "empathic apprehension of the numinous" is at the core of Myatt's philosophy of pathei-mathos. In his *Numinous Way of Pathei-Mathos* he writes that empathy is a means by which we can

> "understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings – and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation) implicit on opposites and dialectic, is a covering-up of Being." {16}

In *Tu Es Diaboli Ianua*, he writes that

> "Greco-Roman culture is inextricably bound to the culture of the West and formed the basis for the European Renaissance that emerged in the 14th century, one aspect of which was a widespread appreciation of classical Art, of classical literature, and of texts such as the Corpus Hermeticum."

Which why his translations of eight tractates of the Corpus Hermeticum, and of other Greek texts,

> "when studied together enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself [...] What Myatt does in his translations [of the Corpus Hermeticum] is paint a picture of classical – and of Hellenic – culture and especially of Hellenic mysticism; a culture and a mysticism which is pagan and based on individuals, on tangible things such as honesty, and not on moralistic and religious and impersonal abstractions. That is, he reveals the Greco-Roman ethos – the pagan ethos – underlying the hermetic texts and which is in contrast to that of Christianity with its later, medieval and Puritanical, impersonal moralizing." {17}

Which understanding of the ethos of the West, sans Christianity, the politically orientated individuals and organizations who are vociferous critics of Myatt most probably view as heresy, as evidence that Myatt's philosophy of pathei-mathos undermines the Judeo-Christian culture and tradition that still forms the basis of many Western nation-states, and evidence also of how Myatt's philosophy may aid those who champion a particular and pagan interpretation of Western culture.

As one commentator noted, Western culture is

> "exemplified according to Myatt by καλὸς κἀγαθός. That is, by those who "conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character," {17}

and which nobility of character is manifest in "the virtues of personal honour and manners." {18} As Myatt noted in his *Questions of Good, Evil, Honour, and God*,

> "My own and only fallible answer to the question of how to deal with the suffering that blights this world therefore seems to be the answer of a personal honour. That is, for each of us to gently try to carry that necessary harmony, that balance, of δίκη, wordlessly within; to thus restrain ourselves from causing harm while being able, prepared, in the immediacy of the moment, to personally, physically, restrain – prevent – others when we chance upon such harm being done. This, to me, is Life in its wholesome natural fullness – as lived, presenced, by the brief, mortal, consciously aware, emanations we are; mortal emanations capable of restraint, reason, culture, and reforming change; of learning from our pathei-mathos and that of others. My personal answer to personal questions, perplexion, and to grief and doubt. The answer which is to live in hope – even need – of a personal loyal love; to live with empathy, gentleness, humility, compassion, and yet with strength enough to do what should be done when, within the purvue of our personal space, we meet with one or many causing suffering and harm, no thought then for the fragility of our own mortal life or even for personal consequences beyond the ἁρμονίη we, in such honourable moments, are." {9}

In an essay written in September 2014 he explained that

> "personal honour – which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία – [is] (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.
>
> Of how such honour – by its and our φύσις – is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment." {19}

According to Myatt's philosophy, empathy and personal honour {20} replace the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology which engenders a real-world struggle or a war between a posited and a supra-personal, abstract, 'good' and 'evil'.

Myatt's philosophy leads us away from such abstractions, back toward the pagan insight of Greeks such as Heraclitus:

> "Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done." {21}

In chapter three of his *The Numinous Way of Pathei-Mathos* Myatt provides not only the Greek text of two other fragments by or attributed to Heraclitus but also his own translations:

> "Polemos our genesis, governing us all to bring forth some gods, some mortal beings with some unfettered yet others kept bound." Fragment 53
>
> "All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia." Diogenes Laërtius, ix. 7.

In that chapter he writes that

> "Empathy also reveals why the assumption that abstracted, ideated, opposites apply to or should apply to living beings – and that they thus can supply us with knowledge and understanding of

> living being – disrupts the natural balance, resulting in a loss of ἁρμονίη [harmony] and συμπάθεια and is therefore a manifestation of the error of ὕβρις."

In place of such abstracted, ideated, Judeo-Christian conflicting opposites there is in both Greco-Roman paganism, and in Myatt's philosophy, Summum Bonum. As Myatt notes in his *Tu Es Diaboli Ianua*, quoting the Roman philosopher Seneca,

> "What is injurious to such a [pagan] harmonious balance is what is dishonourable, with τὸ ἀγαθὸν – Summum Bonum – thus understood as honestum, as what is honourable, noble: summum bonum est quod honestum est; et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt. Seneca, Ad Lucilium Epistulae Morales, LXXI, 4.
>
> > the greatest good is that which is honourable. Also – and you may wonder at this – only that which is honourable is good, with all other 'goods' simply false and deceitful.
>
> For honestum is how hubris can be avoided and balance maintained, and is the essence of καλὸς κἀγαθός which presences the numinous, the divine, in and among mortals." {14}

This rational pagan understanding is worlds away from the abstractions that dominate the modern nation-state and marks him as a modern heretic.

Rufus Malisius
2024
v.1.05

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{1} https://davidmyatt.wordpress.com/2024/08/04/developing-the-numinous-way-of-pathei-mathos/

{2} qv. Myatt's *Reflections On Conflict And Suffering*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/conflict-and-suffering-dwmyatt.pdf

{3} Refer to *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, https://archive.org/download/myatt-and-paganism-v3b/myatt-and-paganism-v3b.pdf

{4} For an overview of Myatt's philosophy, see https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

{5} https://davidmyatt.wordpress.com/2023/06/06/one-tree-among-many/

{6} https://davidmyatt.files.wordpress.com/2022/10/dwm-memories-manual-labour.pdf

{7} (a) *Classical Paganism And The Christian Ethos*, https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf (b) *Tua Est Diaboli Ianua*, https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf

{8} *Corpus Hermeticum: Eight Tractates*, (a) Gratis pdf: https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf (b) Printed version: ISBN 978-1976452369

{9} https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

{10} https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/

His translation of and extensive commentary on chapters 1-5 of the Gospel of John is available at https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf

{11} *In Reply To Some Questions (2012)*, https://davidmyatt.wordpress.com/questions-for-dwm-2012/

{12} https://davidmyatt.wordpress.com/2019/04/23/an-indebtedness-to-ancient-greek-and-greco-roman-culture/

{13} *Classical Paganism And The Christian Ethos*, https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf

{14} *Tu Es Diaboli Ianua*, https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf

{15} *Tu Es Diaboli Ianua*, op.cit.

{16} https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

{17} *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, https://concerningmyatt.files.wordpress.com/2022/09/myatt-paganism.pdf

Myatt's translation of and commentary on tracts from the Corpus Hermeticum is available at https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{18} See, for example the chapter *Honour In The Philosophy Of Pathei-Mathos* in *The Mystic Philosophy Of David Myatt*, op.cit.

{19} *The Way Of Pathei-Mathos – A Précis*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf

{20} In regard to the European – the Western – tradition of personal honour see, for example, William Segar, *Booke of Honor & Armes*, published in 1590. The book is available at https://books.google.com/books?id=LlI_AQAAMAAJ

{21} The translation of fragment 1 is by Myatt who in his *Questions of Good, Evil, Honour, and God* provides the Greek text:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται

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Abstractions, The Way Of Pathei-Mathos, And The Modern World

The *fons et origo* of this essay was an attempt to understand Myatt's rather neglected post-2011 modern philosophy, or way, of pathei-mathos {1} and to explain the essence of that philosophy, with my derived understanding that the essence of his philosophy was the difference between the perception derived from the use of mostly modern manufactured generalized categories, and the perception that Myatt suggests that empathy and a personal knowing, a pathei-mathos, provides where by the term pathei-mathos he means a learning from our own personal often difficult or formatives experiences, a learning that a personal knowing of a particular person provides, and the learning from a scholarly personal research via a long-term study of primary sources. {2}

In addition, in Myatt's weltanschauung the question of the understanding, the perception, wrought through the use of generalized categories was also a question of authority; of whether to accept the authority of others, as for example in the fallacy of reasoning described as 'the appeal to authority', {3} or whether to accept what our own empathy and pathei-mathos and research inform us.

Categories

In the philosophy of pathei-mathos categories are described as 'causal abstractions' with Myatt contending that such abstractions, referred to by means of denotata, and thus expressed in words, are the genesis of, in their origin or later, a named opposite which results sooner or later in a dialectic of such perceived opposites. That is, and for example, the denotatum 'good' is the genesis of the denotatum 'evil' and the denotatum 'bad', with the denotatum 'good' and the denotata 'evil' and 'bad' being variously interpreted over the centuries according to which other category, such as Christianity or politics, they are applied.

In his *Reflections On Conflict And Suffering* {4} Myatt goes into some detail, referencing Anaximander and Heraclitus and providing translations of their texts, while in several other essays including *Religion, Empathy, and Pathei-Mathos* {5} his context is the meaning of good and evil in Christianity and in the Quran, both of which meanings he also refers back to the denotatum 'sin' as a translation of the Greek ἁμαρτία.

In regard to ἁμαρτία, in his translation of the Gospel Of John {6} he writes in his Introduction:

> "In [chapter] 8.7 and in respect of ἀναμάρτητος I have eschewed the common translation of ἁμαρτία by English word 'sin' and which English word, through centuries of Christian exegesis and preaching, has become a theological abstraction and a pejorative term, whereas the the original meaning of the English word syn imputed the sense of doing what was wrong, of committing an error, of making a mistake, of being at fault; of in some way overstepping the bounds or transgressing limits imposed by others, and thus of accepting responsibility for such an infraction, a sense which the suggested etymology of the word syn implies: from the Latin sons, sontis. While my translation of 'mistake' (in 8.7) and 'error' (in 1.29) may well be controversial, to me it imparts something important regarding the teachings, and the life, of Jesus of Nazareth: something quite human, something rather different from a stern preacher preaching about 'sin'; something which seems to express what the Beatitudes express, and something which individuals such as Julian of Norwich, George Fox and William Penn many centuries later tried to say and write about Christianity and about the teachings and the life of Jesus of Nazareth.
>
> Thus the interpretation of this particular verse is "So, as they continued to ask he straightened himself, saying to them: Let he who has never made a mistake throw the first stone at her." (ii) In 1.10 - ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο - I take the sense of ἐν τῷ κόσμῳ ἦν as suggesting not that "he was in the world" but rather that he was "of the world", among - with - those of the world, with his mortal body subject to pain and bodily death, with καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο thus implying not that "the world was made/created through him" but that the world was presenced in him, past, present, and future, with the English word 'presenced' - etymon: Latin praesentia - suggested by how he came to be embodied, presenced, in the Eucharist (qv. the phrase 'This same presence may be called moste fitly, a reall presence, that is a presence not fained, but a true & a faythfull presence,' in John Foxe's *The first volume of the ecclesiasticall history: contaynyng the Actes and monumentes of thynges passed in every kynges tyme in this realme,* 1570)."

Such technical details aside, what Myatt is expressing is that sooner or later such abstractions engender conflict and, as our human history reveals, result in human suffering for those deemed to be on the wrong side of 'good' or who are considered to be 'sinners' and/or 'bad'.

As he noted in *Reflections On Conflict And Suffering* , {4}

> "the nature of - the causality inherent in - denotata results in eris [ἔρις], a discord of opposites: for every denotatum has or developes an opposite and thus can cleave physis, as Heraclitus poetically and somewhat enigmatically expressed."
>
> "The meaning of the appellations inherent in causal abstraction can and does change over periods causal time through common usage and through the changes of interpretation (exegesis) wrought through political ideology, social change, and religious dogma and reforms. The interpretation of an appellation, a denotatum, in another language can also vary or distort the original meaning, a classic example being Hellenistic Greek

words, occurring the Corpus Hermeticum, such as λόγος and νοῦς conventionally interpreted as 'word' and 'intellect/mind' neither of which interpretations are satisfactory.

What is important about all this is that empathy and pathei-mathos are directly personal and wordless perceiverations and experiences and therefore are not dependant on denotata, on any ἰδέᾳ/εἶδος, and by the nature of empathy and pathei-mathos cannot be extrapolated beyond such a personal experiencing."

Furthermore,

"In the real world, abstractions conceal our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality and to living we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions, all of which are defined and/or explained by denotata and thus open to interpretation, involve a dialectic of opposites and all of which lead to or will lead to over durations of causal time to ἔρις, to discord. According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos following Hubris around rather than vice versa, with Eris thus considered the child of Polemos and Hubris." {4}

The Abstraction Of The Nation-State

One category, one abstraction, which Myatt described in many of his post-2011 writings is the entity that is known as the Nation-State which now and for the past century or more has dominated the world and profoundly affected the peoples of the modern world especially in terms of conflicts and wars. Of that abstraction Myatt wrote that it

"not only has a limited life-span but is also subject to change, to revisions, to ameliorations, reformation, and re-interpretation. Thus, in the example of a nation-State, the boundaries may change though war or invasion or conquest, as the peoples within the entity change though emigration and immigration and assimilation, and as the authority or authorities governing or ruling the entity can and do change over decades and centuries sometimes through internal revolution or invasion. A pertinent example being England before and after the Roman conquest, after the arrival of the Vikings and then after the Norman conquest followed centuries later by civil war and culminating in the immigration that occurred after the Second World War and which is continuing." {3}

In his earlier *Religion, Empathy, and Pathei-Mathos* {5} in an illuminating section about ontology, which I shall (without the footnotes) quote in full, he expressed the view that,

"conventional religions - such as Christianity and Islam - begin with a supreme being and a revelation, the promise, of an afterlife following a judgement, by the supreme being, of we humans as individuals. That is, there is guidance given as to what is good and bad and as to one's expected behaviour, as well as individuals who can commit transgressions - who can 'sin' - or who, by following the correct guidance, can progress toward salvation. The ontology here is of a transcendent, immortal, God, or Allah, and of separate mortal beings who possess the potential - for example, an immortal soul - to gain an existence beyond the death of their corporeal body. The immortal being has the ability (the power) to punish, or to reward, the mortal beings, and is stated to be a real being with an existence independent of us.

In respect of The State, the ontology is one of an entity - The State, the nation-State, the government - and of individuals ('citizens') who are less powerful than this entity, with this entity, however named, having the ability (the power) to punish, or to reward, the citizens. There is guidance given, by [the] powerful entity, in the form of laws - of what is bad and good and one's expected behaviour - and the promise of such things as 'Life, Liberty and the pursuit of Happiness' and reward of, a possible progress toward (in this life), security, health, and (possibly) wealth or at least a reasonable standard of living. Here, the powerful entity is a human ideation, of varied and variable specification, and which specifications have been manufactured - brought into being - by humans at various times during the past three hundred years and more.

In respect of the culture of pathei-mathos, I find within it an alternative to these two influential, but in many ways quite similar, ontologies with their powerful entities, their guidance, their punishments and rewards, and the progression of individuals toward some-thing which the powerful entity asserts or promises it can provide. This alternative is the ontology of us - we human beings - as a transient affective and effective connexion to other living beings, an emanation of the flux of Life, of ψυχή. That is, of the separation-of-otherness - of I and of 'them', the others - being the result of a causal-only perception, and of denotatum: of our propensity to give names to, or to describe by means of terms, that which we observe to be or that which we assume to be is different to and separate from us, whereas, as empathy reveals, 'we' are part of, an aspect, of 'them' since 'they' are also finite, transient, emanations of ψυχή.

There is no abstract 'good' and 'evil' here; no division or cleaving asunder of φύσις (physis). There is only us in harmony, in balance, with our nature, our φύσις, or us not in harmony with our nature as an affecting and effective, finite, transient, mortal, aspect of Life. If we are harmony - in balance with Life, with other life - we do not cause or contribute to or are not the genesis of suffering: we do not affect Life in a harmful way, and as I have intimated elsewhere, love, compassion, humility, empathy, and honour, are a possible means whereby we, in harmony with our φύσις, can avoid harming Life and its emanations, be such life our fellow human beings or the other life with which we share this planet.

> In effect, this is the ontology of the illusion of self and of the unity, sans denotatum, of all living beings; of how we - presenced as human beings - can and do affect, and have affected, other life including other humans, often in ways we are not aware of; and of how our perception of I and of 'them' (the separation-of-otherness) has often led to us affecting other life in a harmful way, thus causing or contributing to or being the genesis of suffering, for that other life and often for ourselves. The ontology where there is no distinction, in being, between us - the emanations - and what emanates; there is only the appearance of difference due to our use of a causal-only perception and of denotatum. That is, we are ψυχή as ψυχή is both within us and us. We are the flux, the changing, of Life; changing as it changes."

Such quotations convey something of the essence of his philosophy; which is that avoidance of suffering requires the individual perception of empathy, a personal knowing, a personal discovery through scholarly research, and a personal pathei-mathos. That is, an abandonment of abstractions, of denotata, and of fallacies of reasoning such as the appeal to authority.

The Appearance Of Difference

According to Myatt, all categories, abstractions, present us with an illusion of difference between 'us' and 'them', the others. Which illusion is and has been a cause of suffering for 'the others' since it often includes 'we, the good, the just, the righteous' and they 'the malevolent, the bad, the unjust, evil ones' whom we must oppose often by whatever means that some representative or representatives of some government of some Nation-State, or some spokesperson or preacher for some ideology or religion, demands.

In his philosophy, Myatt presents us with an alternative. This alternative in an individual appreciation, a wordless perceiveration or perception, of the numinous which empathy and pathei-mathos reveal. For the essence of his philosophy is that it is a personal and mystical perceiveration, derived from his own pathei-mathos, rather than a philosophy as philosophy is understood in academia and elsewhere; that is, it is his personal perceiveration of the numinous, of which he wrote:

> "The numinous is θειότης, divinity-presenced, as in tractate XI v. 11 of the Corpus Hermeticum, θειότητα μίαν, and as in Plutarch, De Pythiae Oraculis, 407a, 398a-f. The numinous is essentially what is, or what manifests or can manifest or remind us of (what can reveal) that which is felt, experienced, or understood as sacred, numinal, sublime, divine, awe-inspiring, beautiful, and beyond our ability, as mortals, to control or meaningfully express through the medium of words. For Christians, it is considered to be God; for Muslims, Allah; for the Romans, divinitas; for others ancient and modern, it was and is considered to be expressible, or intimated, by mythoi and presenced in ὁ θεὸς, the deity, and/or by θεοί, the gods." {7}

The type of perceiveration that Myatt's somewhat iconoclastic translations, and associated commentaries, suggest was mentioned or hinted at:

(i) in the hermetic Emerald Tablet, also known as Tabula Smaragdina Hermetis,

> Veritas ita se habet et non est dubium,
> quod inferiora superioribus et superiora inferioribus respondent.
> Operator miraculorum unus solus est Deus, a quo descendit omnis operacio mirabilis.
> Sic omnes res generantur ab una sola substancia, una sua sola disposicione.
> Quarum pater est Sol, quarum mater est Luna.
> Que portavit ipsam naturam per auram in utero, terra impregnata est ab ea.
> Hinc dicitur Sol causatorum pater, thesaurus miraculorum, largitor virtutum.
> Ex igne facta est terra.
> Separa terrenum ab igneo, quia subtile dignius est grosso, et rarum spisso.
> Hoc fit sapienter et discrete. Ascendit enim de terra in celum, et ruit de celo in terram.
> Et inde interficit superiorem et inferiorem virtutem.
> Sic ergo dominatur inferioribus et superioribus et tu dominaberis sursum et deorsum,
> tecum enim est lux luminum, et propter hoc fugient a te omnes tenebre.
> Virtus superior vincit omnia.
> Omne enim rarum agit in omne densum.
> Et secundum disposicionem majoris mundi currit hec operacio,
> et propter hoc vocatur Hermogenes triplex in philosophia.
>
> Veritas is veritas
> For the higher is as the lower
> With the lower as the higher.
> The signs were from The One
> As all beings are from The One
> Through one design:
>
> The father, the Sun,
> The mother, the Moon,
> The Pnuema, the womb
> The Earth, the nourishment.

Telismata: of the father
Guardian of balanced signs.
Pyros, the Earth
Separating the harsh from the gentle.

With the gentle, noble,
Ascending from Earth to Empyrean
Descending from Empyrean to Earth
Influencing the higher, the lower,
The gentle, the harsh:
The illumination of the illuminated.

Thus, it is for this the Magnum Opus came-into-being
For I am Hermes Trismegistus of The Wisdom. {8}

and (ii) in The Beatitudes,

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

1 Observing the multitudes, he ascended the hill and, having sat down, his disciples approached him.
2 Then, a revelation, for he instructed those there by saying this:
3 Fortunate, those humble with spiritus, for theirs is the Kingdom of Empyrean.
4 Fortunate, those who grieve, for they shall have solace.
5 Fortunate, the gentle, for they shall acquire the Earth.
6 Fortunate, those who hunger and thirst for fairness, for they shall be replete.
7 Fortunate, the compassionate, for they shall receive compassion.
8 Fortunate, the refined of heart, for they shall perceive Theos.
9 Fortunate, the peaceable, for they shall be called children of Theos.
10 Fortunate, those harassed due to their fairness, for theirs is the Kingdom of Empyrean. {9}

and also (iii) centuries earlier by Anaximander,

ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

[the] source <...> of beings is the un-definitive <...>
Where beings have their origin there also they cease to exist: offering payment to balance,
one to another, their unbalance for such is the arrangement of what is passing. {10}

An Alternative

In *Notes On War, Suffering, And Personal Judgement* Myatt wrote:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos so that what is beyond this horizon is something we rationally, we humbly, we morally, accept we do not yet know and have not personally experienced and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy and pathei-mathos live within us manifesting the always limited nature, the horizon, of our own knowledge and understanding. That it is a failure to appreciate and understand this which continues the periodical pain, trauma, injury, grief, and death inflicted on individuals." {7}

Myatt's weltanschauung is certainly an alternative to the causal abstractions that now dominate the world which abstractions cause and have over millennia caused so much suffering.

As to why this weltanschauung has been neglected in academia and elsewhere, it seems that all, except a few, zealously judge him according to certain abstractions which they or others have, based on his past, projected onto to him in the now common belief, manifest in the Zeitgeist of our modern world, that such abstractions define and explain

a person and their past, even though in Myatt's case that now regretted past {11} was the *fons et origo* of his weltanschauung of pathei-mathos with its virtues of empathy, humility, and compassion.

Selann Ibotæ
2024

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{1} qv. Myatt, *The Numinous Way Of Pathei-Mathos*, https://perceiverations.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

{2} Myatt, *Research, Primary Sources, And Pathei-Mathos*, 2024, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{3} In regard to the fallacy of appeal to authority, qv. the *Primary Sources And Fallacies Of Reasoning* section of Myatt's *Research, Primary Sources, And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-a-neglected-aspect.pdf

{4} *Reflections On Conflict And Suffering*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/conflict-and-suffering-dwmyatt.pdf

{5} *Religion, Empathy, and Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

{6} qv. Myatt, *The Gospel Of John*, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/gospel-of-john-chapter5-v3a.pdf

{7} *Empathy And Pathei-Mathos As A Guide* in *Notes On War, Suffering, And Personal Judgement*, 2024, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwmyatt-notes-war-suffering.pdf

{8} *Lawh al-Zumurrud*, translated, with commentary, by Myatt, qv. *DW Myatt: Greek And Latin Translations*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

{9} *The Beatitudes*, translated, with commentary, by Myatt, qv. *DW Myatt: Greek And Latin Translations*, op.cit.

{10} *Anaximander*, translated, with commentary, by Myatt, qv. *DW Myatt: Greek And Latin Translations*, op.cit.

(11} qv. (i) *Understanding And Rejecting Extremism*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/david-myatt-rejecting-extremism.pdf and (ii) *Soli Deo Gloria,* included here as Appendix Two.

Appendix One

In The Real World

The societies of today are dependant on causal abstractions just as many ancient societies were, with abstractions used to classify individuals and judge individuals. Thus in ancient Greece and Rome slavery was accepted by perhaps a majority in a community, as well as considered by the ruling elite as natural and necessary, with human beings assigned to or included in the category 'slave' a commodity who could be traded with slaves regarded as necessary to the functioning of society. Over centuries, with the evolution of religions such as Christianity and with the development in Western societies of humanist weltanschauungen, the moral values of this particular abstraction, this particular category to which certain human beings were assigned, changed such that for perhaps a majority slavery gradually came to be regarded as morally repugnant. Similarly in respect of the abstraction designated in modern times by such terms as "the rôle of women in society" which rôle for millennia in the West was defined according to various criteria mostly deriving from a ruling and an accepted patriarchy but which rôle in the past century in Western societies has gradually been redefined.

We have continued to manufacture causal abstractions and continue to assign individuals to them, as in the abstraction denoted by the term nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, its perceived or declared enemies often in the form of another nation-State, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.

In the real world, abstractions conceal our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality and to living we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions, all of which are defined and/or explained by denotata and thus open to interpretation, involve a dialectic of opposites and all of which lead to or will lead to over durations of causal time to ἔρις, to discord. According to the recounted tales of Greek mythology attributed to Aesop, ἔρις was caused by, or was a consequence of, the marriage between a personified πόλεμος (as the δαίμων of kindred strife) and a personified ὕβρις (as the δαίμων of arrogant pride) with Polemos following Hubris around rather than vice versa, with Eris thus considered the child of Polemos and Hubris.

Source: David Myatt, *Notes On War, Suffering, And Personal Judgement*, 2024,
https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwmyatt-notes-war-suffering.pdf

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Appendix Two

Soli Deo Gloria
Being extracts from a letter written in reply
to someone enquiring about the philosophy of The Numinous Way.

Since you enquire about the veracity of my Numinous Way, I should perhaps emphasize – as I have mentioned several times over the past few years – that this Way represents only my own fallible answers born from my own pathei-mathos, and that I am acutely aware that the answers of many other Ways, such as Buddhism and the answers of conventional religions such as Catholicism, also in their own particular harmonious manner express something of the numinous and may thus for many people provide a guide to living in a more numinous way.

As I wrote many years ago:

> The Numinous Way is but one answer to the questions about existence, [and] does not have some monopoly on truth, nor does it claim any prominence, accepting that all the diverse manifestations of the Numen, all the diverse answers, of the various numinous Ways and religions, have or may have their place, and all perhaps may serve the same ultimate purpose – that of bringing us closer to the ineffable beauty, the ineffable goodness, of life; that of transforming us, reminding us; that of giving us as individuals the chance to cease to cause suffering, to presence the good, to be part of the Numen itself. For what distinguishes a valuable, a good, a numinous Way or religion, is firstly this commitment, however expressed, to the cessation of suffering through means which do not cause more suffering; secondly, having some practical means whereby individuals can transform themselves for the better, and thirdly, possessing some way of presenting, manifesting, presencing what is sacred, what is numinous, thus reconnecting the individual to the source of their being, to their humanity.

In my fallible view, any Way or religion which manifests, which expresses, which guides individuals toward, the numinous humility we human beings need is good, and should not be stridently condemned.

For such personal humility – that which prevents us from committing hubris, whatever the raison d'être, the theology, the philosophy – is a presencing of the numinous. Indeed, one might write and say that it is a personal humility – whatever the source – that expresses our true developed (that is, rational and empathic) human nature and which nature such Ways or religions or mythological allegories remind us of. Hence the formulae, the expression, *Soli Deo Gloria* being one Western cultural manifestation of a necessary truth, manifesting as it does one particular numinous allegory among many such historical and cultural and mythological allegories. Just as, for example, the sight of King Louis IX walking barefoot to Sainte Chapelle was a symbol of the humility which the Christian faith, correctly understood, saught to cultivate in individuals.

As I mentioned in my essay *Humility, Abstractions, and Belief,*

> One of the great advantages – a manifestation of humanity – of a Way such as Islam and Christianity and Buddhism is that they provide, or can provide, us with the supra-personal perspective, and thus the humility, we human beings require to prevent us veering into and becoming subsumed with the error of hubris.
>
> As it says in the Rule of Saint Benedict:
>
> > "The peak of our endeavour is to achieve profound humility…" Chapter 7, *The Value of Humility*
>
> As it says in the Quran:
>
> > "The *'Ibaad* of Ar-Rahman [Allah] are those who walk on earth in humility." 25:63
>
> As it says in the Dhammapada:
>
> > "Yo bâlo maññati bâlyaè paúóitovâpi tena so bâlo ca paúóitamânî sa ve bâloti vuccati."
> >
> > "Accepting of themselves, the simple person in their simplicity is wise, although if they pride themselves they are wise, they are simply full of pride. "
>
> Furthermore, such Ways provide such a supra-personal perspective in a manner which is living – that is, these Ways are presented to us as something which has a historical genesis and which lives among us, in our own times, in and through those devoted to them in that dignified manner which makes such people living examples of those tenets, of those Ways. That is, the dignified people who follow such Ways – who are inspired by those Ways to practice humility in their own lives – thus manifest the numinous, the sacred, among us, and so can provide us with practical, and personal, guidance, and a sense of belonging.

Thus, I now have, partly from practical experience, come to apprehend a certain unity, a certain common insight, behind many outwardly differing Ways and religious forms, to the extent that I personally have been considered by some people to be some kind of Buddhist-Taoist-Muslim-Sufi-Catholic-NuminousWay-pagan-mystic hybrid. But in truth, I am merely someone who as a result of pathei-mathos knows their limitations, their fallibility, and thus who empathically resonates with past and present emanations of the numinous, often because of struggling to answer certain questions about our human nature, about our mortal existence, and about the nature of Reality which many others over millennia have also saught to answer.

Since you especially ask about Catholicism in relation to the Numinous Way, all I can say in my experience – having been raised a Catholic and having spent some time as a Catholic monk – is that Catholicism did manifest, and to an extent still does manifest, aspects of the numinous and therefore this particular guide to human living is one which I understand and appreciate as one style of earthly-harmony.

As I wrote a year or so ago:

> "The Latin Tridentine Mass of the Catholic Church […] evolved over a certain period of causal time, and became, for many Catholics, the main ritual, or rite, which imbued their ordinary lives with a certain numinosity – a certain awareness of the sacred, with attendance at this rite involving certain customs, such as modest and clean dress, and women covering their heads with a veil. This rite was, in essence, a Mysterium – that is, it embodied not only something holy and somewhat mysterious (such as the Consecration and Communion) but also was wordlessly un-mundane and so re-presented to most of those attending the rite, almost another world, with this re-presentation aided by such things as the use of incense, the ringing of the Sanctus bell, and the genuflexions. In addition, and importantly, the language of this rite was not that of everyday speech, and was not even, any longer, a living changing language, but rather had in many ways become the sacred language of that particular Way.
>
> The Catholic rite endured for centuries and, indeed, to attend this particular rite marked, affirmed and re-affirmed one as a Catholic, as a particular follower of a particular Way, and a Way quite distinct from the schism that became Protestantism [1], a fact which explained, for instance, the decision, during the reign of Queen Elizabeth the First of England, to punish by fine or imprisonment those who attended this rite, and to persecute, accuse of treason, and often execute, those who performed this rite.
>
> However, the reforms imposed by the Second Ecumenical Council of the Vatican replaced this numinous rite, this Mysterium, with rites and practices redolent of un-numinous Protestantism. Why? Most probably because those involved in such planning and producing and implementing such reforms were swayed by the causal abstractions of "progress" and "relevancy" – desiring as they did and do to be in accord with the causal, material, Zeitgeist of the modern West where numbers of adherents, and conformity to trendy ideas and theories, are regarded as more important than presencing The Numen in a numinous manner. When, that is, some profane causal abstractions come to be regarded as more relevant than experiencing and manifesting the sacred as the sacred.
>
> Yet this does not mean that Catholicism, before the reforms imposed by the Second Ecumenical Council of the Vatican, was or remained a Way, *per se*. Only that, of all the variants of what are now termed Christianity, it retained a certain numinosity expressed by the original Way; that, through its Mysteriums such as the Tridentine Mass, it still presenced something of The Numen; and that it managed to avoid the worst excesses of the religious attitude, maintaining as it did a monasticism which by its own particular way of life encouraged the cultivation of a genuine, non-dogmatic, humility." *Source – Concerning The Nature of Religion and The Nature of The Numinous Way*

As this quote – and the associated footnote – make clear, it is my personal opinion that traditional Catholicism, with its Tridentine Mass and its particular conservative traditions, was a somewhat better, more harmonious, expression of the numinous (a necessary and relevant expression of the numinous), than both Protestantism and the reforms introduced by the Second Ecumenical Council of the Vatican, and which reforms served only to undermine the numinous, to untwist the threads that held together its "hidden soul of harmony".

However, what really matters in my view in respect of considering how we judge and evaluate other Ways and other styles of earthly-harmony (that is, what are often regarded as religious expressions of the numinous), is not so much their veracity as perceived and/or assumed by us during one span or certain spans of causal Time, but rather how those Ways, those expressions, affect people and predispose them toward or guide them toward living in a more numinous manner. That is, by criteria such as humility, avoidance of hubris, compassion, fairness toward others: by those things which express, which manifest, the numinous in us, in terms of our character, our behaviour. Not, that is, by some abstract criteria which we posit and which we with arrogance use to condemn or malign, often based on some vainglorious assumption or need that our own beliefs, our own answers, are the correct ones.

There is thus a tolerance, a respect; a desire not to stridently condemn; an awareness of our own fallibility deriving from our own pathei-mathos and from the numinous perspective, the silent wordless clarity, that such a personal learning from the suffering of experience brings.

All I have tried to do in respect of The Numinous Way is present what I hope is an alternative style of earthly-harmony, and saught to clarify how this alternative differs from others. For instance, in the matter of empathy, of honour, and of seeking to avoid the dogma arising from some causal abstraction or other. As to the veracity of my personal answers, I admit I do not know.

David Myatt
June 2011 CE

Footnotes:

[1] Catholicism (before the reforms imposed by the Second Ecumenical Council of the Vatican) represented, in my view, the original Way known as Christianity, and was – at least before those reforms – quite distinct from those schisms which are now known as Protestantism and Orthodox Christianity. Indeed, distinct enough – until those reforms – to be considered a different Way of Life, a Way evident, for example, in Catholic rites (such as the Tridentine Mass), in monasticism, in Papal authority, in the use of Latin, and in the reverence accorded The Blessed Virgin Mary.

Furthermore, it is my view that the schism now termed Protestantism was a classic example of the religious attitude predominating over numinosity – and thus that it is and was redolent of attempts to reduce The Numen to linear causal abstractions. Thus, Mysteriums such as the Tridentine Mass became replaced with recitation of Scripture in the vernacular and with attempts to rationally explain – according to some abstract causal theory – the mystery of the consecration.

Source:
https://davidmyatt.wordpress.com/2011/06/29/soli-deo-gloria/

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Redemption, Belief, And Doubt In The Philosophy Of Pathei-Mathos
Myatt And The Question Of Expiation

Prefatory Note

A study which, in contradistinction to what seems to be the current Media and academic perception of the individual in question, presents a view based on his writings about his philosophy of pathei-mathos and its development.

ooo

An Expiative Weltanschauung?

The Philosophy of Pathei-Mathos, also known as the Numinous Way of Pathei-Mathos, was developed by David Myatt over a period of some seven years, beginning in 2006, and as a consequence of his own pathei-mathos [1] which involved some thirty years of practical involvement in political extremism together with what one academic described as

> "a global odyssey which took him on extended stays in the Middle East and East Asia, accompanied by studies of religions ranging from Christianity to Islam in the Western tradition and Taoism and Buddhism in the Eastern path. In the course of this Siddhartha-like search for truth, Myatt sampled the life of the monastery in both its Christian and Buddhist forms." [2]

His pathei-mathos included the suicide, in 2006, of his fianceé which according to his own accounts was the main reason he was moved to re-evaluate his political and religious involvements, his own personality, and his life. In one account he writes:

> "Most important of all, it was not something I did, not something I read or studied or thought, and not some sudden 'revelation' or epiphany related to some religion or to some belief, that fundamentally changed me. Instead, it was something entirely independent of me; something unexpected, traumatic, outside of my control and my experience, involving someone I personally knew, and indeed whom I loved, or as much as I – the selfish survivor – was capable of love.
>
> For would I, without personally suffering that personal trauma, have changed? Would I, without such a personal trauma, have been even capable of discovering and then accepting the truth about myself and the truth about the harsh interpretation of a Way of Life I then adhered to and the truth about an ideology I had previously adhered to and believed in for some three decades? No, I would not. For I was too arrogant; too enamoured with my certitude-of-knowing; far too selfish, and far too vitalized by some ideology or by the dogmatism of a particularly harsh interpretation of some faith. It is little wonder, therefore, that since that personal trauma I have pondered, over and over again, on certain philosophical, ethical, metaphysical, questions; seeking to find at least some answers, however fallible." [3] [4]

In answer to a question asked in 2014 about whether he had any guilt about his past he replied:

> "If by guilt you mean responsibility for some event or act, then yes I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering [...]
>
> In a very personal sense, my philosophy of pathei-mathos is expiative." [5]

This expiation therefore seems to be his answer to a question he posed in 2012:

> "One of the many problems regarding both The Numinous Way and my own past which troubles me – and has troubled me for a while – is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of

honour, a knowledge and understanding of dishonour done, of the suffering one has caused – perhaps before one became such a person of compassion, honour, and empathy – is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]

One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are *ὕβρις* and not only result in harm, in people suffering, but also upset the natural balance.

In truth, I do not know the answer to the question how to so numinously make reparation, propitiation." [6]

A Desire For Spirituality

The years-long development of his philosophy, described in the aptly named *The Development Of The Numinous Way,* [7] led to him realising that his Numinous Way of Pathei-Mathos is "rather intellectual, a perceiveration, lacking as it does something outward, practical, supra-personal, and communal, to presence the numinous and thus affect one's very being in a spiritual way." [8]

Thus he admits that he is perhaps

"partially at least, a Catholic in spirit – in my heart – though not, most of the time, in words and deeds. For while I intellectually and empathically disagree with the teachings of the Catholic Church on many matters – such as homosexuality, contraception, and on divorcées who have remarried being excluded from Holy Communion (unless they have resorted to a Papal Annulment) – I still find myself in my inner weakness not only sometimes frequenting the Lady Chapel of my nearest RC Church – lighting a candle, kneeling, and in reverent silent contemplative prayer remembering, in the felt presence of The Blessed Virgin Mary, those now dead loved ones such as my mother and father and Sue and Francis, and those other women hurt by my selfishness – but also travelling several times a year to where Gregorian chant is sung and where the Tridentine Mass is celebrated, bringing as such Latin chant and such a Latin Mass still do, in me, a renewed awareness of the numinous and a renewal of such humility as I strive – and sometimes still so often fail – to remember and feel [...]

So I seem to now exist – and have for several years existed – between two worlds: apparently emotionally needing something practical, living, and spiritual beyond myself and my intellectualism, and yet knowing in a rather unemotional manner that it is the way of pathei-mathos, and not Catholicism, which is my weltanschauung [...]

[But] the need for some inner, numinous, sustenance remains; for fulfilling as a lot of classical music – such as the Cantatas of JS Bach – is and are, and fulfilling as walks alone in wild and rural Nature are, I sense a yearning in me for something more: some wordless intimation of the Divine which betakes me so far away from my still egoistic self that I am both awed and humbled again, as I often was in Winter wandering a darkened cloister as a monk in that quiet contemplative

> time between Matins and Lauds." [7]

In several of his recent writings he has emphasised that the Numinous Way of Pathei-Mathos is just his own Weltanschauung; is not a conventional philosophy, and that in his writings about various matters his

> "guide, or as some might suggest my bias, is my weltanschauung of pathei-mathos and the axioms of that weltanschauung derived as the axioms were from forty and more years of (mostly practical political and religious) experience 'in the world', and years of reflexion on, and studies regarding, that experience. The answers are thus personal, fallible, and possess no authority whatsoever." [8]

Religion And Exegesis

What Myatt's later writings indicate in relation to religious expiation is what he terms the problem of exegesis.

In his 2023 text *Exegesis And Pathei-Mathos* [9] he wrote that his interpretation of the Gospel of John [10] inclined him to suggest that Johannine Christianity was

> "the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from past moralistic interpretations.
>
> My interpenetration of that text is however just one of thousands over centuries with many of those other interpretations, of that and the other Gospels and the Scriptures in general, causing schisms, conflicts, and accusations of heresy as in the case of the Alexandrian priest Arius (born c.250, died 336 AD) who voiced an interpretation of the difference between the denotatum θεὸς and the denotatum ὁ θεὸς in, for instance the Gospel of John, leading to that interpretation being denounced as heretical.
>
> Which returns us to the problems of exegesis and denotata, and the axioms of my weltanschauung of pathei-mathos..."

Then, in their original language, he proceeded to give a quotation from the Quran (Ayat 63 of Surah 25), a fragment of a poem by Sappho, and The Gospel According To Matthew 5: 3–10, followed by his own translations, writing that "[those] interpretations of mine illustrate the problems of exegesis, and why my preference, now and for over a decade, is and has been for the wordless perceiverations of empathy and of a personal pathei-mathos."

In his later text *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, he wrote:

> "One of the many questions I have saught to answer over the past decades concerns religion, exegesis, and the Fallacy Of Appeal To Authority; and in particular regarding religions which rely on written texts such as in the matter of Christianity the texts of the New Testament, the oldest of which were written in Hellenistic Greek.
>
> However, and again in the matter of Christianity, most of the followers of that religion depended on, and depend upon, translations of such written texts with, for example, Ministers and preachers and others quoting whatever translation(s) they accepted or accept when sermonizing about Christianity. In effect, therefore, they were mostly unknowingly committing the Fallacy Of Appeal To Authority with regard to the translation or translations they accepted or accept as their authority. In effect, their faith, their belief, was and is rooted in others, not in their own research using primary sources and on logical deductions based on that research.
>
> in the matter of Christianity this committance of the Fallacy Of Appeal To Authority resulted in accusations of heresy, in schisms, in reformation, counter-reformation, with the attendant

conflicts, intolerance, personal suffering, imprisonment, and deaths. Basically because one side believed (often fanatically, as in the matter of Cromwellian English Puritans) that they were 'right' and doing God's work. Was Cromwell, for example, or any of his followers, familiar with the Hellenistic Greek text of the New Testament and did their own translations of those texts and thus made decisions based on such translations? Or did they simply accept some translation or translations as their authority and thus committed the Fallacy Of Appeal To Authority?

Which questioning was one reason I developed my individualistic philosophy (pedantically, weltanschauung) of pathei-mathos where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us." [11]

A Resolution?

The conflicting need for some supra-personal spirituality to presence the numinous within and the knowledge regarding how exegesis of religious texts can and does cause and has caused conflict and suffering has, as some recent writings by Myatt apparently reveal, been solved.

In his *One English Early Morning*, written in September 2025, he asked then answered the question that had perplexed him for over a decade:

"Is the answer, or an answer, embedded in a religious weltanschauung which guides and has for centuries guided many others and which offer modes of personal expiation for suffering-causing deeds done? Is an answer in music such as in some compositions by JS Bach and Vivaldi? Is an answer embedded in my weltanschauung timorously termed the 'numinous way of pathei-mathos' and in the ἀπόλογος titled *Understanding And Rejecting Extremism*? Or is an answer already wordlessly presenced within me in particular and incurable physical afflictions of old-age and hence in an acceptance of the need of and a gentle gratitude for the kindness of others?

How to know, how to choose, without a particular Certitude-of-Knowing? All I sense now as, outside, life-bringing rain begins to fall on the dry soil around, are the empathic answers of a personal love, of a personal Uncertitude-of-Knowing, seeding as they can, in my experience, a tolerance and a certain humility; healing as such love and humility does and has done the impersonal hatred, the impersonal intolerance, and the impersonal prejudice that afflicted me for forty or so years and which, often encoded by denotata, seems to still afflict so many others despite our centuries-old human culture of pathei-mathos." [12]

Selann Ibotæ
February 2026

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[1] Pathei-Mathos, πάθει μάθος, is described by Myatt in Appendix VII of the seventh edition of his book *The Numinous Way Of Pathei-Mathos* in the following terms:

"The Greek term πάθει μάθος derives from The Agamemnon of Aeschylus (written c. 458 BCE), and can be interpreted, or translated, as meaning learning from adversary, or wisdom arises from (personal) suffering; or personal experience is the genesis of true learning.

When understood in its Aeschylean context, it implies that for we human beings pathei-mathos possesses a numinous, a living, authority. That is, the understanding that arises from one's own personal experience - from formative experiences that involve some hardship, some grief, some personal suffering - is often or could be more valuable to us (more alive, more relevant, more meaningful) than any doctrine, than any religious faith, than any words/advice one might hear from someone else or read in some book.

Thus, pathei-mathos, like empathy, offers we human beings a certain conscious understanding, a knowing; and, when combined, pathei-mathos and empathy are or can be a guide to wisdom, to a particular conscious knowledge concerning our own nature (our physis), our relation to Nature, and our relation to other human beings, leading to an appreciation of the numinous and an appreciation of virtues such as humility and εὐταξία."

Printed version: ISBN-13: 978-1484096642
Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[2] Kaplan, Jeffrey. *Encyclopedia of White Power: a Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000, p. 216ff; p.512f.

[3] *The Consolation Of A Viator*, included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. ISBN 978-1502396105. Gratis pdf https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf

[4] A similar sentiment is expressed in his 2012 essay *Pathei-Mathos: Genesis of My Unknowing*,

"There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.

Thus what exposed my hubris - what for me broke down that certitude-of-knowing which extremism breeds and re-presents - was not something I did; not something I achieved; not something related to my character, my nature, at all.

Instead, it was a gift offered to me by two others - the legacy left by their tragic early dying. That it took not one but two personal tragedies - some thirteen years apart - for me to accept and appreciate the gift of their love, their living, most surely reveals my failure, the hubris that for so long suffused me, and the strength and depth of my so lamentable extremism." Included in the archive (pp.670-671) of his website (2012-2023) at https://davidmyatt.files.wordpress.com/2024/02/davidmyatt-website-feb24.pdf

[5] *Some Questions For DWM*, included in *One Vagabond In Exile From The Gods*, op.cit.

[6] *Numinous Expiation*, 2012. Included in *A Necessary Remembering*, https://davidmyatt.wordpress.com/2026/02/22/a-very-necessary-remembering/

[7] Included in the archive (pp.559-562) of his website, op.cit.

[8] *Catholic Still In Spirit?*, 2015. https://davidmyatt.wordpress.com/numinous-expiation/a-catholic-still-in-spirit/

[9] *Individual Judgement, Authority, And Governance*, 2025. Included in *The Application Of The Numinous Way*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/10/applying-the-numinous-way.pdf

[10] *The Gospel According to John, Translation And Commentary, Volume I, Chapters 1 - 5*, 2017. https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/myatt-gospel-john-1-5.pdf

[11] *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, 2024. https://davidmyatt.wordpress.com/

wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

[12] *One English Early Morning*, 2025. https://davidmyatt.wordpress.com/2025/09/03/one-english-early-morning/

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A Radical Philosophy?

In three essays, written in 2024, David Myatt focused on three topics: (i) the question of suffering; (ii) the temporal nature of human manufactured abstractions; and (iii) the question of authority; with the essays being: (a) *Notes On War, Suffering, And Personal Judgement*; (b) *Developing The Numinous Way Of Pathei-Mathos*, and (c) *Reflections On Conflict And Suffering.* [1]

The essays not only amplify and to some extent develop what he wrote in his book *The Numinous Way Of Pathei-Mathos* [2] but also provide some practical examples of the principles of that philosophy.

The Question Of Authority

In *Reflections On Conflict And Suffering*, he wrote, adding a quotation from his 2015 essay *Personal Reflexions On Some Metaphysical Questions*,

> In regard to authority, individual empathy and a personal pathei-mathos inclines us to consider authority as personal because they not only engender a certain humility, a knowing or awareness of our past errors and mistakes and thus of our fallibility, but also because both have a 'local horizon' so that what is
>
> > "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding".

He expanded on the question of authority in his 2025 *Religion, Exegesis, And The Fallacy Of Appeal To Authority* [3] in which he controversially argued that, since most of the followers of the Christian religion past and present depend or depended on translations of the written texts of the New Testament, those followers mostly unknowingly commit or committed the fallacy of appeal to authority. He contrasts this with his philosophy of pathei-mathos, "where it is personal empathy, pathei-mathos, and personal research using primary sources, which inform and guide us."

In *Notes On War, Suffering, And Personal Judgement* he was quite forthright and again mentioned the personal nature of empathy and pathei-mathos:

> "It is my contention that the wordless knowing which personal empathy provides or can provide together with the wordless knowing arising from a personal pathei-mathos is a moral alternative to the abrogation of personal judgement and of personal conscience required by a nation-State and by established religions in the particular matters of war and the violence involved in supra-personal conflicts where there is an assumed 'us' and a 'them'. A moral alternative because there is a personal, individual, horizon to both empathy and pathei-mathos."

The Question Of Suffering And The Nation State

In *Reflections On Conflict And Suffering*, before a long section on how causal abstractions and the denotata which names them cause discord and suffering, he quotes from the *Morality, Virtues, and Way of Life* part of his *The Numinous Way Of Pathei-Mathos*, [2]

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy."

One of the causes of suffering, one of the causal abstractions, which is described in all three essays is the Nation State, with Myatt writing:

> "In both ancient and modern times causal abstractions and the categories developed from them have been and are used to categorize human beings, as for example in regard to the supra-personal abstraction, the entity, termed 'the nation-State' where individual human beings and families are considered to be, or not to be, 'citizens' of that entity and often treated accordingly, with citizens having certain privileges and freedoms often denied to non-citizens.
>
> More recently, causal abstractions and the categories developed from them have been deployed to describe individual human beings and their behaviour both personal and social." *Developing The Numinous Way Of Pathei-Mathos.* [3]

In that *Developing* essay he outlines the philosophical and practical basis for living according to the personal understanding provided by empathy and pathei-mathos, and which understanding "enable[s] us to circumvent causal abstractions".

Which basis is radical, dispensing as it does with politics, conventional (organized) religion, and the Nation State:

> [T]he numinous way of pathei-mathos betakes us or can betake us as individuals beyond the acceptance of a supra-personal authority, and thus beyond the demand by some supra-personal authority that we individuals accept or have to accept such a supra-personal authority, and which authority, in the Western world was described in the Christian writings of Augustine (b.354 CE, d.430 CE), as for example in his *De Civitate Dei contra Paganos* where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace between human beings and God requiring obedience to that authority; and with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio.
>
> Modern nation-States have simply replaced God as the supreme authority with Prime Ministers, Presidents, and those who are described as elected "representatives of the people", or in case of some nation-States with some individual or individuals or some unelected representatives who or which have assumed authority by means such as a coup d'état or similar means, but all of whom expect the people they rule to obey whatever decisions or laws or diktats they make [...]
>
> Since the numinous way of pathei-mathos is based on personal empathy and personal pathei-mathos which develope an appreciation of the limitation, the infortunity, of words, and of the categories derived from them, and thus engenders in an individual a knowing of the limited nature of their understanding and of their fallibility, the numinous way of pathei-mathos is apolitical since politics is derived from and dependant on words, spoken and written, and on supra-personal often ideological categories as well as on supra-personal organizations or movements with a particular agenda or particular aims.
>
> For an appreciation of the infortunity of words is a wordless-knowing, born of empathy and pathei-mathos, of the cycle of suffering; of how we humans continue to repeat the errors of the past caused as such errors often are by some suffering-causing causal abstractions championed by some supra-personal authority.

However, it is important to emphasize that Myatt is not presenting his own weltanschauung as an alternative but rather suggesting that other individuals develop their own 'numinous weltanschauung' using their own empathy and pathei-mathos as its foundation. This implies

> "trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our [human] history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are 'our' enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies." [4]

The section *In The Real World* of the essay *On Conflict And Suffering* suggests that such 'numinous weltanschauungen' are mystical

> "in the sense of being contemplative and perhaps in withdrawing internally or externally from society, alone, with a partner, or with one's family. It is possibly, at the very least, a modern manifestation of The Beatitudes and to personally act and to live with an awareness and appreciation of the numinous and thus with self-restraint, dignity, fairness, honesty and avoidance of hubris."

In regard to The Beatitudes (Gospel of Matthew, 5:1–10) Myatt provides his own somewhat radical translation and his commentary as an appendix, which we include here in our Appendix. Which translation is, as with his translation of and commentary on the Gospel of John [5] and his two essays *Religion, Exegesis, And The Fallacy Of Appeal To Authority* [6] and *The Johannine Weltanschauung* [7] fundamentally radical as evident in *The Johannine Weltanschauung* where he notes that:

> there were several significant passages from that Gospel which inclined me to consider whether the life and the teachings of Jesus of Nazareth annulled the Old Testament both as a guide to understanding and appreciating Theos, the supreme deity, and as a guide to daily life and remembrance through ritual and prayer [...]
>
> it could be argued that Jesus abrogates the Old Testament because it is no longer needed since "whomsoever hears my Logos, and trusts who sent me, has life everlasting."

Conclusion

Abrogation is a suitable term to describe how and why Myatt's philosophy of pathei-mathos, and future weltanschauungen based on empathy and pathei-mathos, abrogate supra-personal authority including that of the Nation State.

As he wrote in the *Vexata Quaestio* section of *The Johannine Weltanschauung*,

> "Apropos authority and Christianity, and the 'heresy' or unorthodoxy of various interpretations of texts, the schisms, the reformations and divisions, over the past two millennia, my answer derives from one of the the

> axioms of my weltanschauung of pathei-mathos: that it is the empathy and the pathei-mathos of individuals which can wordlessly reveal the ontological reality both of our own physis and of how we, as sentient beings, relate to other living beings and to Being itself. Which, given the personal and the individual nature of empathy and pathei-mathos, implies that it
> is for us as individuals to decide.
>
> My own pathei-mathos inclines me to favour the message of personal love, of humility, of trying not to repeat our mistakes, of appreciating that there is some-thing, a type of Being, beyond and more powerful that us and whatever we bring-into-being be it an idea, an ideology, a creed, a nation, a State, a jurisprudence, or an Empire. Some of us may name this Being as 'God'; or θεὸς or 'the gods' to which they give personal names. Some may describe it, as many hermeticists do, as The One, The Monas, The Father who is both male and female: ἀρρενόθηλυς.
>
> I have discovered this message in the Gospel of John; in the Corpus Hermeticum; in many of the writings of Cicero; in the poetry of Sappho and TS Eliot; in the music of JS Bach; and in many other writings and Cræfts [8] ancient and modern."

Thus, the philosophy of pathei-mathos is indeed radical in the sense of manifesting a fundamental change in our perception and understanding, and is a return to the understanding manifest in the ancient hermetic and Greco-Roman pagan traditions which traditions formed the basis for the European Renaissance.

Gelis Sangster et al
March 2025

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[1] The three essays are included in *Rescriptions 2023-2025*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/03/rescriptions.pdf

[2] *The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf

[3] *Developing The Numinous Way Of Pathei-Mathos: Impersonal Abstractions, The Modern World, And The Axioms Of Empathy And Pathei-Mathos*. In *Rescriptions,* op.cit.

[4] *Persecution And War*, 2018. https://archive.org/download/persecution-and-war/Persecution_And_War.pdf

[5] In *DW Myatt: Greek And Latin Translations*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwm_translations.pdf

[6] *Religion, Exegesis, And The Fallacy Of Appeal To Authority*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/11/dwm-religion-exegesis-fallacy-1.pdf

[7] In *Selected Writings 2012-2024*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/12/selected-writings-dwm.pdf

[8] In a footnote, in relation to the term *Cræfts*, Myatt writes:

> this older spelling in an esoteric context implies […] a particular Arte, the application of particular abilities, skills, and knowledge, especially abilities, skills, and knowledge learned or received in the traditional manner from a master of the Arte or Arts in question. In this esoteric sense, theos is the Master Craftsman, with Palingenesis being a Cræft, an Arte that "is not taught; rather, it is presenced by and when the theos desires". *A Note On The Term Noesis In Tractate XIII*, in *Hermetica And Alchemy*, https://perceiverations.wordpress.com/wp-content/uploads/2024/10/dwm-hermetica.pdf

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Appendix

The Beatitudes

The Learning On The Hillside

Τὸ κατὰ Ματθαῖον εὐαγγέλιον
The Gospel According To Matthew
5:1–10

Text

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·

2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

Translation

1 Observing the multitudes, he ascended the hill and, having sat down, his disciples approached him.

2 Then, a revelation, for he instructed those there by saying this:

3 Fortunate, those humble with spiritus, for theirs is the Kingdom of Empyrean.

4 Fortunate, those who grieve, for they shall have solace.

5 Fortunate, the gentle, for they shall acquire the Earth.

6 Fortunate, those who hunger and thirst for fairness, for they shall be replete.

7 Fortunate, the compassionate, for they shall receive compassion.

8 Fortunate, the refined of heart, for they shall perceive Theos.

9 Fortunate, the peaceable, for they shall be called children of Theos.

10 Fortunate, those harassed due to their fairness, for theirs is the Kingdom of Empyrean.

Commentary

1. ὄρος. Here a hill, rather than a mountain.

2.

ἀνοίξας τὸ στόμα αὐτοῦ. I take this metaphorically as in a disclosing or a revealing, not literally as in "opening his mouth."

those there. Although the Greek text does not explicitly state the fact, the context suggests that Jesus addressed both the multitude and his disciples.

3.

μακάριος. A difficult word to translate since "blessed" has acquired particular (sometimes moralistic) meanings as a result of nearly two thousand years of exegesis, while "happy" is rather prosaic. The context - as in ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν - suggests "fortunate".

πτωχός. Usually translated as "poor" which however has too many exegetical and modern connotations, and does not express the metaphorical sense here which implies being "humble" in respect of τὸ πνεῦμα.

τῷ πνεύματι [...] τῶν οὐρανῶν. In respect of τὸ πνεῦμα as the spiritus (rather than as the Spirit) and οὐρανός as Empyrean (rather than Heaven), qv. my commentary on John 1:32, [1] from which this an extract:

> οὐρανός here is always translated as 'heaven' although the term 'heaven' - used in the context of the Gospels - now has rather different connotations than the Greek οὐρανός, with the word 'heaven' now often implying something explained by almost two thousand years of exegesis and as depicted, for example, in medieval and Renaissance Christian art. However, those hearing or reading this particular Greek gospel for the first time in the formative years of Christianity would most probably have assumed the usual Greek usage of "the heavens" in the sense of the "the star-filled firmament above" or in the sense of "the sky" or as the abode of theos and/or of the gods, ἐν οὐρανῷ θεοί
>
> [...]
>
> It therefore seems apposite to suggest a more neutral word than 'heaven' as a translation of οὐρανός and one which might not only be understood in various 'classical' ways by an audience of Greek speakers (such as the ways described above) but also be open to a new, and Christian, interpretation consistent with the milieu that existed when the Gospel of John was written and first heard. That is, before the exegesis of later centuries and long before post-Roman Christian iconography. Hence my suggestion of the post-classical Latin term Empyrean, which can bear the interpretation of the abode of theos and/or of the gods, of "the sky", of the "the star-filled firmament above"; and a Christian one suggested by Genesis 2.8 - παράδεισον ἐν Εδεμ

(the Paradise of Eden) - and also by shamayim.

5. πρᾶος. Gentle - in the sense of mild, balanced, temperament - rather than "meek".

6. δικαιοσύνη. Fairness. Not some abstract, legalistic, "justice", and not "righteousness" which word has over centuries acquired sometimes strident and disputable moralistic meanings as well as implying a certain conformity to accepted (and disputable or dogmatic) standards.

7. ἐλεήμων. The classical Latin term misericordia - used by Jerome, and the origin of the English word misericordious - expresses the sense well, which is of συμπάθεια (sympatheia, benignity) resulting in compassion. Cf. Luke 11.41 (πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν), Acts 10:2, κτλ.

8.

οἱ καθαροὶ τῇ καρδίᾳ. Literally, those whose hearts are clean, in the physical sense, as in having undertaken a ritual cleansing of the body. Cf. Corpus Hermeticum, Poemandres 22, [2] where as in Luke 11.41 - qv. ἐλεήμων in v. 7 here - it occurs in relation to compassion, the compassionate:

> παραγίνομαι αὐτὸς ἐγὼ ὁ Νοῦς τοῖς ὁσίοις καὶ ἀγαθοῖς καὶ καθαροῖς καὶ ἐλεήμοσι, τοῖς εὐσεβοῦσι, καὶ ἡ παρουσία μου γίνεται βοήθεια, καὶ εὐθὺς τὰ πάντα γνωρίζουσι καὶ τὸν πατέρα ἱλάσκονται ἀγαπητικῶς καὶ εὐχαριστοῦσιν εὐλογοῦντες καὶ ὑμνοῦντες τεταγμένως πρὸς αὐτὸν τῇ στοργῇ
>
> I, perceiveration, attend to those of respectful deeds, the honourable, the refined, the compassionate, those aware of the numinous; to whom my being is a help so that they soon acquire knowledge of the whole and are affectionately gracious toward the father, fondly celebrating in song his position.

In respect of καθαροῖς, I prefer refined here - as in the Corpus Hermeticum - rather than 'pure' given the disputable nature of the term 'pure' and the connotations acquired over centuries be they religious, sanctimonious, political, or otherwise.

θεὸς. For reasons explained in my commentary on verse I of chapter one of The Gospel According To John - and in my commentaries on tractates from the Corpus Hermeticum [2] - I transliterate θεὸς.

9. οἱ εἰρηνοποιοί. The peaceable ones, which includes pacificators - those who are pacificatory, and thus who are conciliatory and who actively seek peace - and those who have a peaceable disposition.

10. διώκω. Harass, rather than "persecuted" which has acquired too many modern and especially political connotations. Cf. John 5:16, καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ, "and thus did the Judaeans harass Jesus because he was doing such things on the Sabbath."

My interpretation, based on John 5:16, is that those who are harassed are so on account of (ἕνεκα) their fairness, not because those who are harassing them disparage or hate fairness in general.

David Myatt
30.iii.18

Notes

[1] My translation and commentary - of chapters 1-5 - is available at https://davidmyatt.wordpress.com/gospel-according-to-john/

[2] D. Myatt. *Corpus Hermeticum: Eight Tractates*. In *Hermetica And Alchemy*, https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf Ξ Ξ Ξ

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Greek Bible text from:
Novum Testamentum Graece, 28th revised edition,
Edited by Barbara Aland and others, 2012, Deutsche Bibelgesellschaft, Stuttgart.

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A Pagan Perceiveration

It is my contention that the philosophy - the weltanschauung - advanced by David Myatt between 2012 and 2023 {1}, and named by him as 'the philosophy of pathei-mathos', is not only a modern expression of the Western mystical tradition {2} but also a pagan perceiveration, an insight, manifest as a modern philosophy.

In respect of mysticism, a mystic is a person (i) who by means such as contemplation desires a selfless awareness of God or of Reality, 'the cosmic order', or (ii) who accepts that there is a spiritual apprehension of certain truths which transcend the temporal. This apprehension certainly applies to Myatt's philosophy, based as it is on what Myatt terms 'the acausal knowing' resulting from empathy and pathei-mathos.

In respect of paganism, it is generally defined - from the classical Latin *paganus*, and ignoring the modern re-interpretation of the word by self-described contemporary pagans - as meaning "of or belonging to a rural community" in contrast to belonging to an urban or a more organized community (such as a religious Church), from whence derived the later (c.1440 CE, post Morte Arthure) description of a pagan as a non-Christian, a 'heathen' (Old English hǽðen), and thus as describing a person who holds a religious belief which is neither Christian, Jewish, nor Muslim.

Myatt however provides his own, rather more philosophical, definition, relating as his definition does to the paganism of the Western, Greco-Roman, tradition. Thus Myatt - paraphrasing a passage from Cicero's *De Natura Deorum* and quoting the original Latin - defines paganism as

> "an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself: Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti." {3}

Which apprehension of the κόσμος certainly describes Myatt's philosophy where

> "there is a perceiveration of our φύσις; of us as - and not separate from - the Cosmos: a knowledge of ourselves as the Cosmos presenced (embodied, incarnated) in a particular time and place and in a particular way. Of how we affect or can affect other effluvia, other livings beings, in either a harmful or a non-harming manner. An apprehension, that is, of the genesis of suffering and of how we, as human beings possessed of the faculties of reason, of honour, and of empathy, have the ability to cease to harm other living beings. Furthermore, and in respect of the genesis of suffering, this particular perceiveration provides an important insight about ourselves, as conscious beings; which insight is of the division we mistakenly but understandably make, and have made, consciously or unconsciously, between our own being - our ipseity - and that of other living beings, whereas such a distinction is only an illusion - appearance, hubris, a manufactured abstraction - and the genesis of such suffering as we have inflicted for millennia, and continue to inflict, on other life, human and otherwise." {4}

Furthermore, there is an emphasis in Myatt's philosophy on balancing within ourselves 'the masculous' with 'the muliebral' in order that we may not only perceive the unity beyond what Myatt terms 'the illusion of ipseity' {5} but also become as harmonious as that unity; a unity achievable - according to Myatt - be developing and using our faculty of empathy and by cultivating the virtue of personal honour, which virtue manifests, 'presences', that self-restraint - that moderation - described by the Greek term εὐταξία {4}.

Masculous And Muliebral

One of the unique features of Myatt's philosophy, and thus of his paganism, is the distinction he makes between the masculous and the muliebral aspects of our human nature. In *Some Conjectures Concerning Our Nexible Physis* he writes of the necessity of the muliebral virtues

> "which, combined, manifest an enantiodromiacal change in our human physis and which change, which balancing of the masculous with the muliebral, consequently could evolve us beyond the patriarchal ethos, and the masculous societies, which have been such a feature of human life on this planet for the past three thousand years, genesis as that ethos and those societies have been of so much grieving." {6}

For according to Myatt

> "it is the muliebral virtues which evolve us as conscious beings, which presence sustainable millennial change. Virtues such as empathy, compassion, humility, and that loyal shared personal love which humanizes those masculous talking-mammals of the Anthropocene, and which masculous talking-mammals have - thousand year following thousand year - caused so much suffering to, and killed, so many other living beings, human and otherwise." {7}

In effect Myatt is suggesting that the solution to the problem of suffering - the answer to the question of 'good and evil' - lies not in politics, nor in religion, nor in supra-personal social change, and certainly not in revolutions, invasions, and wars, but in ourselves by us as individuals valuing and cultivating the muliebral virtues. What this means in practical terms - although Myatt himself does not directly spell it out but rather implies it - is men appreciating women, treating them honourably and as equals, and cultivating in their own lives muliebral virtues such as εὐταξία, empathy, and compassion.

This emphasis on the muliebral, and thus on internal balance, distinguishes Myatt's philosophy from other philosophies, ancient and modern, most of which philosophies are imbued with a decidedly masculous ethos; and none of which emphasize personal virtues such as honour and empathy, and the ethics derived therefrom; and none of which have an ontology of causal and acausal being.

Which Myattian ontology is crucial to understanding such an emphasis on the muliebral and the enantiodromiacal change in our physis resulting from us perceiving and understanding (via empathy and pathei-mathos) the unity beyond the unnecessary division between the masculous and the muliebral and the other divisions we make based on abstractions, denotatum, and ipseity.

As Myatt explains,

> "empathy and pathei-mathos incline us to suggest that ipseity is an illusion of perspective: that there is, fundamentally, no division between 'us' - as some individual sentient, mortal being - and what has hitherto been understood and named as the Unity, The One, God, The Eternal. That 'we' are not 'observers' but rather Being existing as Being exists and is presenced in the Cosmos. That thus all our striving, individually and collectively when based on some ideal or on some form - some abstraction and what is derived therefrom, such as ideology and dogma - always is or becomes sad/tragic, and which recurrence of sadness/tragedy, generation following generation, is perhaps even inevitable unless and until we live according to the wordless knowing that empathy and pathei-mathos reveal." {8}

A Modern Paganism

Contrary to contemporary neo-pagan revivalism - with its made-up beliefs, practices, romanticism, rituals, and lack of philosophical rigour - Myatt has not only produced a modern pagan philosophy with a unique epistemology, a unique ontology, and a unique theory of ethics {9} but also continued and creatively added to the classical - that is, Western, pre-Christian - pagan and mystical traditions.

For Myatt has asked (i) if Being - whether denoted by terms such as acausal, born-less, θεός The One, The Divine, God, The Eternal, Μονάς - can be apprehended (or defined) by some-things which are causal (denoted by terms such as spatial, temporal, renewance), and (ii) whether this 'acausal Being' is the origin or the genesis or 'the artisan' or the creator of both causal being (including 'time', and 'change') and of causal living beings such as ourselves.

That is, (i) has causal spatially-existing being 'emerged from' - or been created by - acausal Being, and (ii) are causal beings - such as ourselves - an aspect or emanation of acausal Being? {8}

His answer:

> "formulating such a question in such terms - causal/acausal; whole/parts; eternal/temporal; ipseity/unity; emergent from/genesis of - is a mis-apprehension of what-is because such denoting is 'us as observer' (i) positing, as Plato did, such things as a theory regarding 'the ideal', and/or (ii) constructing a form or abstraction (ἰδέᾳ) which we then presume to project onto what is assumed to be 'external' to us, both of which present us with only an illusion of understanding and meaning because implicit in such theories and in all such constructed forms are (i) an opposite (an 'other') and (ii) the potentiality for discord (dialectical or otherwise) between such opposites and/or because of a pursuit of what is regarded as 'the ideal' of some-thing." {8}

Which led Myatt to suggest that Being, and our own physis, can be discovered - known and understood - by empathy and pathei-mathos which both by-pass abstractions, denotatum, and opposites, and enable us to appreciate the numinosity of Being.

What therefore is the wordless knowing that empathy and pathei-mathos reveal? According to Myatt

> "it is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives.
>
> That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {8}

Which is a rather succinct description of the essence, the ethos, of the Western pagan and mystic traditions where each individual acquires a personal, non-dogmatic, apprehension of certain truths which transcend the temporal.

R. Parker
2016
Second Edition 2022

{1} David Myatt's philosophy is outlined in four collections of essays published between 2013 and 2023. The works are as follows:

> i) *The Numinous Way of Pathei-Mathos*. Seventh edition, 2022.
> Printed paperback book: ISBN 978-1484096642
> Kindle edition: ASIN B0DWXTNNPY
> Gratis pdf version on Myatt's blog: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf
>
> ii) *Religion, Empathy, and Pathei-Mathos*. 2013. ISBN: 978-1484097984. Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/religion-and-empathy.pdf

iii) *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. 2014. ISBN: 978-1502396105. Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2014/10/one-vagabond-pathei-mathos.pdf

iv) *Sarigthersa: Some Recent Essays*. 2015. ISBN: 978-1512137149. Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/dwmyatt-sarigthersa-v9b.pdf

{2} The words 'mystical' and 'mysticism' are derived from the term mystic, the etymology and English usage of which are:

i) Etymology:

° Classical Latin mysticus, relating to sacred mysteries, mysterious;
° Post-classical Latin, in addition to the above: symbolic, allegorical;
° Ancient Greek μυστικός, relating to sacred mysteries;
° Hellenistic Greek μυστικός, initiate; plural, μυστικόι; also: symbolic, allegorical, spiritual, esoteric, mysterious, occult;
° Byzantine Greek (5th century CE) μυστικόν, mystical doctrine.

ii) English usage:

° noun: symbolic, allegorical (c. 1350);
° noun: an exponent or advocate of mystical theology;
° noun: a person who by means such as contemplation desires a selfless awareness of God or 'the cosmic order' (mundus), or who accepts that there is a spiritual apprehension of certain truths which transcend the temporal;
° adjective: esoteric, mysterious, [equivalent in usage to 'mystical']
° adjective: of or relating to esoteric rites [equivalent in usage to 'mystical']

{3} *Education And The Culture Of Pathei-Mathos*. The essay is included in Myatt's *One Vagabond In Exile From The Gods*.

{4} *The Way Of Pathei-Mathos - A Précis*. qv. Myatt's *One Vagabond In Exile From The Gods*.

{5} Myatt discusses 'the illusion of ipseity' in several of his essays, including *Towards Understanding The Acausal* (qv. *One Vagabond In Exile From The Gods*) and *Personal Reflexions On Some Metaphysical Questions* (qv. *Sarigthersa: Some Recent Essays*).

{6} qv. *Sarigthersa: Some Recent Essays*.

{7} *Some Questions For DWM* (2014). Included in *One Vagabond In Exile From The Gods*.

{8} *Personal Reflexions On Some Metaphysical Questions*. qv. *Sarigthersa: Some Recent Essays*.

{9} His ontology, ethics, and epistemology are described by Myatt in *The Way Of Pathei-Mathos - A Précis* (qv. *One Vagabond In Exile From The Gods*).

The Hubris Of Abstractions

One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying

> "a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command. This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature.
>
> Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which in many ways is revolutionary with its individualism, its emphasis on empathy and personal honour, and its dissection of the causal abstractions, the denotata, and which abstractions {1} not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, perpetuate the cycle of suffering; (ii) by what is arguably the new paganism that can be developed from Myatt's works; and (iii) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - which formed the basis for the Christianity that for over a thousand years dominated Western culture." {2}

That philosophy of pathei-mathos also places all modern dehumanizing personal abstractions into the necessary Aeonic, Cosmic, perspective: as short-lived manifestations of our human hubris. As, because of their physis, living for a certain amount of causal Time - perhaps a century or so in the case of political and social abstractions - and then being replaced or dying a natural death; or in the case of a nation-State (or of a hegemony or Empire) with some of their abstractions, restrictive laws, decrees, and diktats, perhaps living for several centuries albeit often assuming a different name.

Such an understanding, such a Cosmic supra-personal perspective, should therefore enable us to place our own lives, and that of our family, past, present and future, into context. Thus we can consider the exhortations of, for example, our government to support or to be a part of this or that armed conflict, or support this or that external nation-State, for 'patriotic' or other reasons such as to ensure 'freedom', as part of their demand that we accept their authority over and above what we, via our own pathei-mathos and empathy or via our own detailed research using primary sources, have discovered; manifest as such a discovery is in an appreciation that it is the authority of the individual which, in Aeonic, Cosmic, terms is valid: which aligns with, which presences, wisdom understood as

> "an appreciation of, and of our relation to, the other mortal beings, Hominid and otherwise, with which we share this planet, and of our relation to Being itself: that is, to The Numinous, The Acausal, The One-The-Only (τὸ ἓν), the Monas (μονάς) and The-Unity." {3}

This perspective and personal understanding is, in modern terms, revolutionary, and therefore it is no surprise that the person who developed the philosophy of pathei-mathos from his own pathei-mathos and from his research using primary sources, has been and is the subject of a disinformation, a smear, campaign by those who represent, or who have a vested interested in maintaining the abstractions that dominate, modern Western nation-States. A two-fold campaign based (i) on unproven allegations, widely spread by the mass media, about involvement with the Occult, {4} and (ii) on the accusation that his rejection of extremism is a deception. {5}

Revolutionary, and relevant in our times, because dehumanizing impersonal abstractions supported by nation-States include allegations against individuals and groups based on abstractions such as denoted by modern terms such as 'hate-speech' and its implied assumptions about a motive or motives based on ethnicity and a perceived 'nationalism', with individuals deemed to be promoting or acting upon such an abstraction dealt with severely. Meanwhile, at the same time, such nation-States hypocritically support conflict and wars such as the current ones in Ukraine and Palestine and supply weapons to their nation-State allies there, with such large-scale impersonal conflicts internally fuelled by hatred and assumed ethnic or national differences, resulting in thousands upon thousands of deaths and injuries and the destruction of infrastructure and civilian dwellings.

Such temporal, causal, examples aside, as the founder of the revolutionary philosophy of pathei-mathos wrote:

> "It is my contention that my personal 'numinous way of pathei-mathos', or at least the foundations of that Way, which are personal empathy and pathei-mathos, could possibly be the basis for other individuals to develope their own numinous weltanschauung free from the influence of the manufactured impersonal causal abstractions that shaped the ancient world, some of which still influence the modern world, and the more recent impersonal causal abstractions which since the Second World War are prevalent and now authoritative in the modern world because supported by many if not most governments and Institutions in the Western world, and often now used by governments as the basis for criminal laws." {6}

But it will possibly take a century or more for some of us to appreciate, and perhaps much longer for us *en masse* to

appreciate, such a Cosmic perspective and act upon that modern revelation born of pathei-mathos. If, that is, we as a hubriatic species can ever appreciate it sufficiently to change what-is and what has-been into something redolent of, which presences, the numinous.

Perhaps we, in our hubris, should remember the phrase:

Memento homo quia pulvis es, et in pulverem reverteris

Recall, mortal, you are dust and you will revert to being dust

Rufus Malisius
2024

∘∘∘ ∘ ∘∘∘

{1} An abstraction is

> "a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median (average) value or sets of values, observed, sampled, or assumed.
>
> Abstractions can be of some-thing past, in the present, or described as a goal or an ideal which it is assumed could be attained or achieved in the future.
>
> All abstractions involve a causal perception, based as they are on the presumption of a linear cause-and-effect (and/or a dialectic) and on a posited or an assumed category or classification which differs in some way from some other assumed or posited categories/classifications, past, present or future. When applied to or used to describe/classify/distinguish/motivate living beings, abstractions involve a causal separation-of-otherness; and when worth/value/identity (and exclusion/inclusion) is or are assigned to such a causal separation-of-otherness then there is or there arises hubris.
>
> Abstractions are often assumed to provide some 'knowledge' or some 'understanding' of some-thing assigned to or described by a particular abstraction. For example, in respect of the abstraction of 'race' applied to human beings, and which categorization of human beings describes a median set of values said or assumed to exist 'now' or in some recent historical past.
>
> In philosophical terms, a causal abstraction is an ideation, an idea (ἰδέᾳ/εἶδος), which is explained and/or defined by words and terms (denotata) and which invariably is used to form or describe a particular category of things." *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/impersonal-abstractions.pdf

{2} *An Anti-Establishment Heretic*, included as the Introduction to *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf

{3} *Notes On War, Suffering, And Personal Judgement*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/dwmyatt-notes-war-suffering.pdf

{4} The allegations are summarized in *An Establishment Orthodoxy,* https://davidmyatt.wordpress.com/wp-content/uploads/2024/06/myatt-the-estabishment-orthodoxy.pdf

As described in *David Myatt: A Reckoning*, "an important, invariably overlooked, aspect of the pejorative public, widely-reported and widely-believed, statements - tropes - made and spread about Myatt is that no evidence from primary sources is or ever has been presented in support of them." https://archive.org/download/dm-reckoning/dm-reckoning.pdf

Since the allegations rely on secondary and tertiary sources, and thus on fallacies of reasoning such as the appeal to authority and ad populum, see also: *Wikipedia: A Tertiary Source Of Opinions And Allegations*, https://www.scribd.com/document/704474183/A-Tertiary-Source-Of-Opinions-And-Allegations

{5} As with the allegation about Occultism, the accusations about deception are unproven. In a 2022 interview - included in *Seven Interviews With A Modern Heretic*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/dwm-seven-interviews-v1.pdf - Myatt was asked the following question:

> Some of your former political opponents do not believe what one socialist called your "change of heart". Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and

> anonymously try to not only engage with them but try to cover-up your past. How do you react to such claims?

His reply was:

> φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν. Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me. As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'.
>
> Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of that extremism. {7}
>
> As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

{6} *Developing The Numinous Way Of Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2024/08/impersonal-abstractions.pdf

{7} *The Peregrinations Of David Myatt*, https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/

A printed version is also available, *The Peregrinations Of David Myatt: National Socialist Ideologist*, 2023, ISBN-13979-8392990900

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Antinomianism And The Philosophy Of Pathei-Mathos

I. An Antinomian Enquiry.
II. Towards Appreciating Myatt's Philosophy Of Pathei-Mathos.
III. Interpreting The Rejection Of National Socialism By A Neo-Nazi.
Appendix A: War, Persecution, and Violence.

I. An Antinomian Enquiry

On what is on one calendar in common use the twenty-first century, an interesting and to a certain extent a heretical question to ask is: why is the mystical philosophy developed by an individual once publicly described as one of "the twenty most dangerous extremists in the world" [1] who has written extensively about his rejection of extremism, [2] either ignored in academia and elsewhere or considered to be a deception by a devious man? Is it because old unproven allegations and pejorative rumours about him are still propagated today forty years after they were first made, and if so why.

Or is it because that mystical philosophy is an antinomian one? Where the term antinomian, in modern parlance and secular usages, denotes opposition to established norms, especially religious or societal ones. This modern usage is often considered to derive from Immanuel Kant's metaphysics where his 'antinomy' suggested a contradiction between two principles or ideas, a paradox; although the alternative, 'a conflict of authority' as in de Quincey's 1842 essay *Cicero* [3] is in our opinion more useful.

As employed here the term implies:

> "defiance of, or opposition to, the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command."

Myatt's antinomianism is expressed: (i) by his philosophy of pathei-mathos which is in many ways revolutionary with its emphasis on personal empathy, on personal honour, and its dissection of causal abstractions, the denotata; which abstractions not only inform and now motivate the governments of the modern West but also, because of their embedded dialectic of opposites, which with their conflict perpetuate the cycle of suffering; [4] (ii) by what is arguably his rejection, in that philosophy, of the concept, the abstraction of the nation-State; (iii) the new individualistic paganism that can be developed from Myatt's works; and (iv) by his renaissance of the roots of Western culture which are Greco-Roman, Hellenistic, paganism and not the Hebraistic culture - based around the Old and New Testaments - whose morality and tenants, as in the Augustinian concept of *bellum justum*, still informs and are used to justify the actions of nation-states. [5]

His antinomianism is also expressed by the zealous opposition to and hatred of him by particular individuals, politicians, political advocacy groups, and others, many of whom declare themselves to be 'antifascists' and/or fighting 'extremism'; many of whom have also spent years trying to discredit him by making allegations and spreading rumours about him; and all of whom have consistently ignored his rejection of extremism, [6] his regret regarding his extremist past, and his philosophy of pathei-mathos. [7]

The current reality is that the strategy and tactics of the Establishment and its minions has been remarkably successful in diverting attention away from what some individuals understand as Myatt's

core heresy: his mystical philosophy of pathei-mathos which uncovers the dialectical nature of the causal abstractions inherent in all ideologies, be they deemed 'extremist' or otherwise, and in causal constructs such as the nation-state. As he writes in the Introduction to the seventh edition of his *The Numinous Way Of Pathei-Mathos*,

> [We] human beings have continued to manufacture abstractions and continue to assign individuals to them, a useful example being the abstraction denoted by the terms The State and The Nation-State and which abstraction, with its government, its supra-personal authority, its laws, its economy, and its inclusion/exclusion (citizenship or lack of it) has come to dominate and influence the life of the majority of people in the West.
>
> Ontologically, abstractions – ancient and modern – usurp our connexion to Being and to other living beings so that instead of using wordless empathy and pathei-mathos as a guide to Reality we tend to define ourselves or are defined by others according to an abstraction or according to various abstractions. In the matter of the abstraction that is The State there is a tendency to define or to try to understand our relation to Reality by for example whether we belong, are a citizen of a particular State; by whether or not we have an acceptable standard of living because of the opportunities and employment and/or the assistance afforded by the economy and the policies of the State; by whether or not we agree or disagree with the policies of the government in power, and often by whether or not we have transgressed some State-made law or laws.
>
> Similarly, in the matter of belief in a revealed religion such as Christianity or Islam we tend to define or understand our relation to Reality by means of such an abstraction: that is, according to the revelation (or a particular interpretation of it) and its eschatology, and thus by how the promise of Heaven/Jannah may be personally obtained.
>
> Empathy and pathei-mathos, however, wordlessly – sans denotatum, sans abstractions, sans a dialectic of contradictory opposites – uncover physis: our physis, that of other mortals, that of other living beings, and that of Being/Reality itself. Which physis, howsoever presenced – in ourselves, in other living beings, in Being – is fluxive, a balance between the being that it now is, that it was, and that it has the inherent (the acausal) quality to be. [8]

To paraphrase de Quincey and to use a Ciceronian term, Myatt finds that the capital fault in the operation of the nation-state has long been in the antinomies of its civitas, with Myatt, referencing Cicero and Aristotle's meson and quoting from his own works, such as his *Classical Paganism And The Christian Ethos*, suggesting,

> An ontology of physis: of mortals, of livings beings, and of Being, as fluxive mesons. Of we mortals as a mortal microcosm of Being - the cosmic order, the κόσμος - itself with the balance, the meson, that empathy and pathei-mathos incline us toward a living presenced in the ancient Greek phrase καλὸς κἀγαθός, "which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character."

Which personal conduct, in the modern world, might suggest a Ciceronian-inspired but new type of civitas, and one

> "not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence καλὸς κἀγαθός and thus to act and to live in a noble way. For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous."

With καλὸς κἀγαθός, such personal conduct, and such a new civitas, summarising how the

philosophy of pathei-mathos might, in one way, be presenced in a practical manner in the world. [9]

Which scholarly [10] philosophical, and decidedly paganus, [11] analysis possibly explains not only why Myatt is now regarded by the Establishment as a heretic but also their mass media campaign against him.

Centuries ago the Establishment of the time had show-trials of those accused of heresy, such as the trial of Katherine Campbell in 1697 which ended with her being hanged and then thrown onto a bonfire. [12] In our era the Establishment usually considers it sufficient to publicly destroy a person's reputation by using the propaganda of their policy groups and the mass media, confident that by doing this what the person has to say or has written will be ignored by not only 'the people' but also by journalists and academics, for should anyone 'step out of line' their reputation and even their livelihood can be easily taken away and/or destroyed.

Will it be centuries, as it was for Katherine Campbell and her alleged accomplices, for the truth about Myatt to be revealed? Probably. If Western societies survive that long.

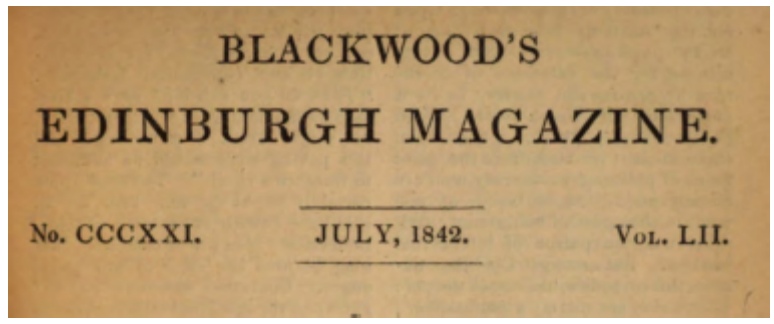
Haereticus Reputandus
2023

ooooo

[1] https://web.archive.org/web/20210126120934/https://www.counterextremism.com/content/top-20-extremists

[2] A gratis open access pdf version is available at https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[3] "The capital fault in the operative constitution of Rome had long been in the antinomies, if I may be pardoned for so learned a term, of the public service." The essay was published in Blackwood's Edinburgh Magazine, July 1842.


BLACKWOOD'S
EDINBURGH MAGAZINE.
No. CCCXXI. JULY, 1842. Vol. LII.

[4] For an overview, refer to Myatt's *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, pp.16-19 of the archive of his website at https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf .

[5] Refer, for example, to Myatt's essays *War and Violence in the Philosophy of The Numinous Way* and *Persecution And War*, which are included in Appendix A.

[6] Primary sources included original manuscripts germane to the subject or to a historical person; archaeological or fossil remains from an historical period; contemporaneous and authenticated manuscripts, letters, diaries, memoirs, personal journals, interviews, speeches, and other materials which describe or relate (i) events in which a person or persons participated in or observers of, (ii) ideas or creations, such as music, a philosophy, works of literature, poetry, and art-work which a person was responsible for and also their published writings in their original language, and manuscripts published and unpublished.

[7] Refer, for example, to section II, *Interpreting The Rejection Of National Socialism By A Neo-Nazi*, and to Myatt's *Understanding and Rejecting Extremism*, 2013, available (i) as a printed book ISBN 978-1484854266 and (ii) as a open access gratis pdf https://davidmyatt.files.wordpress.com/2022/10/david-

myatt-rejecting-extremism.pdf

[8] The essay is included (pp.419-423) in the archive of his website at https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf

[9] *Physis And Being: An Introduction To The Philosophy Of Pathei-Mathos*, pp.16-19 of the archive of his website at https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf

[10] A relevant footnote from Myatt's commentary on the Gospel of John - included (pp.225ff) in https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf - illustrates both his erudition and his sometimes antinomian translations:

> <quote> In *De Finibus Bonorum et Malorum* Marcus Tullius Cicero, in criticizing Epicurus and others, presents his view of Summum Bonum, a term normally translated as 'the supreme good'. According to Cicero, honestum (honourable conduct) is the foundation of Summum Bonum which itself can be discerned by careful consideration (ratio) in conjunction with that knowing (scientia) of what is divine and what is mortal that has been described as wisdom (sapientia),
>
> > aequam igitur pronuntiabit sententiam ratio adhibita primum divinarum humanarumque rerum scientia, quae potest appellari rite sapientia, deinde adiunctis virtutibus, quas ratio rerum omnium dominas, tu voluptatum satellites et ministras esse voluisti. (II, 37)
>
> He then writes that honestum does not depend on any personal benefit (omni utilitate) that may result or be expected but instead can be discerned by means of consensus among the whole community in combination with the example afforded by the honourable actions and motives of the finest of individuals:
>
> > Honestum igitur id intellegimus, quod tale est, ut detracta omni utilitate sine ullis praemiis fructibusve per se ipsum possit iure laudari. quod quale sit, non tam definitione, qua sum usus, intellegi potest, quamquam aliquantum potest, quam communi omnium iudicio et optimi cuiusque studiis atque factis, qui permulta ob eam unam causam faciunt, quia decet, quia rectum, quia honestum est, etsi nullum consecuturum emolumentum vident. (II, 45f)
>
> In effect, Summum Bonum – what the Greeks termed τὸ ἀγαθὸν – depends on certain personal qualities such as a careful consideration of a matter; on a personal knowing of what is divine and what is mortal; on the example of personal noble deeds and motives, and on a communal consensus.
>
> There is therefore nothing morally abstract or dogmatic about Cicero's understanding of Summum Bonum which so well expresses the Greco-Roman view, as does Seneca:
>
> > summum bonum est quod honestum est; et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt. *Ad Lucilium Epistulae Morales*, LXXI, 4
>
> Thus, perhaps a more apt translation of the term Summum Bonum would be the highest nobility. </quote>

[11] As Myatt notes in his 2017 *Classical Paganism And The Christian Ethos* he prefers the term paganus - a transliteration of the classical Latin, denoting as it does connection to Nature, to the natural, more rural, world - in preference to 'pagan' since paganus is, in his view and in respect of the Greco-Roman ethos, more accurate given what the term 'pagan' now often denotes. The work is included (pp.259ff) in https://davidmyatt.files.wordpress.com/2023/11/davidmyatt-website.pdf

[12] Julian Goodare. *The Scottish Witch-Hunt In Context*. Manchester University Press, 2002.

II. Towards Appreciating Myatt's Philosophy Of Pathei-Mathos

Abstract

We ask why David Myatt's mystical philosophy of pathei-mathos is unappreciated and why old unproven allegations and rumours about him are still propagated today.

We suggest it may be (i) because in Myatt's philosophy empathy and personal honour lead us away from the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology; and (ii) because his philosophy presents a modern and rational paganism based on Greco-Roman values and is therefore seen by certain antifascists as belonging to a new and emerging and dangerous "right-wing" milieu in which ancestral (native and pagan) European culture and a tradition of personal honour are central.

That David Myatt's mystical philosophy of pathei-mathos [1] is unappreciated today except by a few sagacious individuals is understandable given Myatt's extremist past – three decades (1968-1998) as a neo-nazi activist and ideologue, and almost a decade (1998-2008) as a supporter and ideologue of Muslim Jihad – which led to unproven allegations about him such as "it's hard to take anything Myatt says at face value, so successfully has he enshrouded himself in self-contradictory disinformation", and that he has a "history of deception", which allegations or claims his critics never support or supported with probative evidence based on primary sources. [2]

Such allegations are still made today despite Myatt's voluminous post-2011 writings about his rejection of extremism. Writings such as his 2013 book *Understanding and Rejecting Extremism: A Very Strange Peregrination* [3] and collections of essays such as his *Religion, Empathy, and Pathei-Mathos: Essays and Letters Regarding Spirituality, Humility, and A Learning From Grief* [4].

Which unproven allegations and their acceptance by many often politically-motivated individuals [5] may explain why there are no reasoned, or scholarly, critiques of, for example, Myatt's *Questions of Good, Evil, Honour, and God*, his 29 page monograph included in his book Religion, Empathy, and Pathei-Mathos. [4]

Good, Evil, Honour, and God

Which monograph is a relevant example of his writings about his philosophy of pathei-mathos, and in which monograph he compares the ontologies of Christianity, Islam, and the modern nation-state with the ontology he proposes for his own philosophy.

For example, after discussing the ontologies of Christianity, Islam, and the modern nation-state, he presents in Parts Four and Five his argument in favour of a personal ontology deriving from pathei mathos, as well as presenting his conclusions regarding the need to lead a tolerant, compassionate, honourable, way of life.

Thus in Part Four he writes that the aim is:

> "to be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei.
>
> This, by its nature, is a personal answer and a personal choice; an alternative way that compliments and is respectful of other answers, other choices, and of other ways of dealing with issues such as the suffering that afflicts others, the harm that humans do so often inflict and have for so long inflicted upon others [...]
>
> [There is] no need for dogma or too many words; no need for comparisons; no 'just cause' to

excuse our behaviour. No mechanisms and no techniques to enable us to progress toward something because there is no need or requirement to progress toward what is not there to be attained. There is only a personal living in such a way that we try to be compassionate, empathic, loving, honourable, kind, tolerant, gentle, and humble. And this is essentially the wisdom, the insight, the way of living – sans denotatum – that thousands upon thousands of people over millennia have contributed to the culture of pathei-mathos, as well as the essence of the message which many if not all spiritual ways and religions, in their genesis, perhaps saught to reveal: the message of the health of love and of our need, as fallible beings often inclined toward the unbalance of hubris, for humility."

Interestingly, and in reference to Christianity, in his The Way Of Jesus of Nazareth: A Question Of Hermeneutics? he writes that what he has found when translating the Gospel of John

"is rather reminiscent of what individuals such as Julian of Norwich, George Fox, and William Penn wrote and said about Jesus and the spiritual way that the Gospels in particular revealed.

This is the way of humility, of forgiveness, of love, of a personal appreciation of the divine, of the numinous; and a spiritual, interior, way somewhat different from supra-personal moralistic interpretations based on inflexible notions of 'sin' and thus on what is considered 'good' and what is considered 'evil'. A difference evident in many passages from the Gospel of John." [6]

In Part Five of *Questions of Good, Evil, Honour, and God* he explains the origins of his philosophy:

"Twenty years ago, someone whom I loved who loved me died, too young and having harmed no one. Died, leaving me bereft, if only for a while. For too soon my return to those hubriatic, selfish, suffering-causing, and extremist, ways of my pasts. As if, despite the grief, the pain of loss, I personally had learned nothing, except in such moments of such remembering that did not, unfortunately, impact too much upon my practicalities of life; at least until another bereavement, thirteen years later, came to shock, shake, betake me far from my arrogant presumptions about myself, about life, to thus lead, to so slowly lead, to me on a clear cold day yet again interiorly dwelling on what, if anything, is our human purpose of being here and why such bereavements, such early deaths, just seem so unjust, unfair."

Another relevant example is his *In Reply To Some Questions* (2012) in which he explains in greater detail the intent of his writings about extremism and about his philosophy of πάθει μάθος – the 'numinous way' – and that those writings

"have been written as expressions of my own feelings, experiences, and philosophical reflexions, with no particular audience in mind, save in many instance for a few personal friends. In effect, they document my interior struggles, my attempts to find solutions to certain philosophical problems, and my desire to understand the how and the why of my hubris, of my extremist decades, and thus to understand and acknowledge the mistakes of my past – to understand and acknowledge the suffering I caused – and understand the error of extremism itself [...]

What I hope to achieve by such writings is to communicate – or to attempt to communicate – some of my insights, some of my experiences, some of my solutions, and some of my conclusions, such as they are, and as personal and as fallible as they are, and dealing as they do with extremism, with an extremist life, and with the personal life of the hubriatic man I was [...]

My concern – and therefore that of the philosophy of πάθει μάθος – is with spiritual (numinous) and personal matters. With our own individual interior change and reformation; with the perspective and insight that empathy and pathei-mathos provide: which is of personal virtues such as compassion, love, humility, empathy, πάθει μάθος, honour, and wu-wei, and thus with treating human beings as individuals [...]

My writings over the past few years have been personal, 'mystical', and philosophical, with the

> latter documenting the development and refinement of my 'numinous way' culminating in my moral philosophy of pathei-mathos which is concerned with individuals and how individuals might discover and learn to appreciate ἁρμονίη and δίκη and so move toward wisdom. So, what I wanted – rather, what I felt compelled to do following a personal tragedy – was to try and understand myself, my suffering-causing past; to try and discover what undermined ἁρμονίη and δίκη, and what ὕβρις was and what it caused and why." [7]

Is this as his politically orientated critics claim "disinformation and deceptive", or is it – like his *Understanding and Rejecting Extremism*, his *Questions of Good, Evil, Honour, and God*, and other such writings including his autobiography *Myngath* – a genuine expression of Enantiodromia, of the reformation of an individual? [8]

That Myatt's politically orientated critics have not penned reasoned, or scholarly, critiques of such Myattian works should be sufficient to answer that question.

A Modern Pagan Philosophy

One other reason why Myatt's mystical philosophy of pathei-mathos may be unappreciated today, and another possible reason why his politically motivated critics have not penned reasoned, or scholarly, critiques of that philosophy, is that his philosophy is, for many of those who have studied it, a modern pagan philosophy in the tradition of Greco-Roman philosophy.

In his 2019 autobiographical essay An Indebtedness To Ancient Greek And Greco-Roman Culture he explained that he uses some non-English terms mostly from Ancient Greek but occasionally from Latin,

> "in the hope that such terms would not only be able to convey my meaning better than some easily mis-understood English term but also might be assimilated into the English language as philosophical terms either in their transliterated English form or in their Greek and Latin form.
>
> Such terms might also reveal my indebtedness to Ancient Greek and Greco-Roman culture and how and why the philosophy of pathei-mathos is both a "transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion" and thus a return to individual insight and understanding over impersonal abstractions/ideations, over denotatum, and over religious and political dogma, with the Latin denotatum – used as an Anglicized term and which thus can be used to describe both singular and plural instances of denoting and naming – a useful example of my somewhat idiosyncratic methodology.
>
> Thus and for example I used and use σοφόν instead of σοφός when the sense implied is not the usual "skilled", or "learned" or "wise" but rather what lies beyond and what was/is the genesis of what is presenced in a person as skill, or learning, or wisdom. I used and use σωφρονεῖν in preference to σωφροσύνη (sophrosyne) to suggest a fair and balanced personal judgement rather than the fairly modern English interpretation of sophrosyne as soundness of mind, moderation." [9]

In that essay he asks then answers a rhetorical question about using such Greek and Anglicized terms:

> "Does my idiosyncratic use of Ancient Greek and Latin terms make this philosophy confusing, difficult to understand and difficult to appreciate? Perhaps. But since philosophia – φιλοσοφία – is, at least according to my fallible understanding, becoming a friend of σοφόν, and since such a personal friendship involves seeking to understand Being, beings, and Time, and since part of the ethos of the culture of the West – heir to Ancient Greek and Greco-Roman culture – is or at least was a personal and rational quest for understanding and knowledge, then perhaps some effort, as befits those of noble physis who appreciate and who may seek to presence καλὸς κἀγαθός, is only to be expected."

In his 2017 monograph *Classical Paganism And The Christian Ethos* he explains the context and meaning of the term καλὸς κἀγαθός, writing that

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos – to other presencings of Being – through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing." [10]

In his *Classical Paganism And The Christian Ethos* and in his other 2017 monograph *Tu Es Diaboli Ianua* [11] he writes of the difference between classical paganism and revealed religions such as Christianity.

That there is, in his view, a fundamental

> "difference between a religious apprehension of the numinous – based on received and venerated texts, on exegesis – and the paganus apprehension of the numinous as manifest in Greco-Roman culture, based as it is on an individual, and an intuitive, empathic and thus wordless, apprehension of the numinous." [12]

This "empathic apprehension of the numinous" is at the core of Myatt's philosophy of pathei-mathos. In his *Numinous Way of Pathei-Mathos* he writes that empathy is a means by which we can

> "understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings – and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation) implicit on opposites and dialectic), is a covering-up of Being." [13]

In *Tu Es Diaboli Ianua*, he writes that

> "Greco-Roman culture is inextricably bound to the culture of the West and formed the basis for the European Renaissance that emerged in the 14th century, one aspect of which was a widespread appreciation of classical Art, of classical literature, and of texts such as the Corpus Hermeticum."

Which why his translations of eight tractates of the Corpus Hermeticum, and of other Greek texts,

> "when studied together enable us to appreciate and understand the classical, pagan, ethos and thence the ethos of the West itself [...] What Myatt does in his translations [of the Corpus Hermeticum] is paint a picture of classical – and of Hellenic – culture and especially of Hellenic mysticism; a culture and a mysticism which is pagan and based on individuals, on tangible things such as honesty, and not on moralistic and religious and impersonal abstractions. That is, he reveals the Greco-Roman ethos – the pagan ethos – underlying the hermetic texts and which is in contrast to that of Christianity with its later, medieval and Puritanical, impersonal moralizing." [14]

Which understanding of the ethos of the West, sans Christianity, the politically orientated individuals and organizations who are vociferous critics of Myatt most probably view as heresy, as evidence that Myatt's philosophy of pathei-mathos undermines the Judeo-Christian culture and tradition that still forms the basis of many Western nation-states, and evidence also of how Myatt's philosophy may aid those who champion a particular and pagan interpretation of Western culture.

As one commentator noted, Western culture is

> "exemplified according to Myatt by καλὸς κἀγαθός. That is, by those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest – because of their innate physis or through pathei-mathos or through a certain type of education or learning – nobility of character, and which nobility of character is manifest in the virtues of personal honour and manners, and which Western culture was also – according to Myatt and contra modern 'political correctness' – manifest in a natural and necessary aristocracy composed of those who possess nobility of character and who thus exemplify καλὸς κἀγαθός." [14]

This interpretation of Western culture is, as Myatt expresses it in his *Tu Es Diaboli Ianua*, also

> " (i) an (often wordless) awareness of ourselves as a fallible mortal, as a microcosmic connexion to other mortals, to other life, to Nature, and to the Cosmos beyond our world, and (ii) a new civitas, and one not based on some abstractive law but on a spiritual and interior (and thus not political) understanding and appreciation of our own Ancestral Culture and that of others; on our 'civic' duty to personally presence καλὸς κἀγαθός and thus to act and to live in a noble way.
>
> For the virtues of personal honour and manners, with their responsibilities, presence the fairness, the avoidance of hubris, the natural harmonious balance, the gender equality, the awareness and appreciation of the divine, that is the numinous."

Which "new civitas" – new communities, a new understanding of what being part of (a citizen of) such communities means; a new definition of freedom based on honour – strikes at the very foundations of the modern nation-state with its impersonal laws and in which modern nation-states where the 'law of personal honour' – one of the foundations of Myatt's philosophy [15] – if not outlawed is subject to often severe state-sanctioned restrictions.

As Myatt noted in his *Questions of Good, Evil, Honour, and God*,

> "My own and only fallible answer to the question of how to deal with the suffering that blights this world therefore seems to be the answer of a personal honour. That is, for each of us to gently try to carry that necessary harmony, that balance, of δίκη, wordlessly within; to thus restrain ourselves from causing harm while being able, prepared, in the immediacy of the moment, to personally, physically, restrain – prevent – others when we chance upon such harm being done. This, to me, is Life in its wholesome natural fullness – as lived, presenced, by the brief, mortal, consciously aware, emanations we are; mortal emanations capable of restraint, reason, culture, and reforming change; of learning from our pathei-mathos and that of others. My personal answer to personal questions, perplexion, and to grief and doubt. The answer which is to live in hope – even need – of a personal loyal love; to live with empathy, gentleness, humility, compassion, and yet with strength enough to do what should be done when, within the purvue of our personal space, we meet with one or many causing suffering and harm, no thought then for the fragility of our own mortal life or even for personal consequences beyond the ἁρμονίη we, in such honourable moments, are."

In an essay written in September 2014 he explained that

> "personal honour – which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία – [is] (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.
>
> Of how such honour – by its and our φύσις – is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment." [16]

By expressing a new civitas based on the concept of personal honour and on the noble virtues of καλὸς κἀγαθός, Myatt's rather unique philosophy, evolved as it has been by his *Classical Paganism And The Christian Ethos* and his *Tu Es Diaboli Ianua* monographs – might well be seen to be, according to the standards of the political status quo, as rather radical.

It might also become considered to be, or may already be considered to be, by some politically orientated individuals and organizations who profess to be "fighting extremism" – and who are still swayed by the Judeo-Christian illusion of causal abstractions and the dialectic of opposites – part of a new and emerging "right-wing" milieu in which ancestral (native and pagan) European culture and a tradition of personal honour are central. [11]

For, according to Myatt's philosophy, empathy and personal honour lead us away from the Judeo-Christian illusion of causal abstractions (a naming) and a dialectic of opposites based on such naming with the inevitable apocalyptic eschatology which engenders a real-world struggle or a war between a posited and a supra-personal, abstract, 'good' and 'evil'. An eschatology – struggle between a posited 'good' (us) and a posited 'evil' (our enemies) – which the modern nation-state has appropriated, as witness the propaganda against National Socialist Germany with its portrayal of The Third Reich as the 'evil' enemy who must be fought and defeated.

Myatt's philosophy leads us away from such abstractions, back toward the pagan insight of Greeks such as Heraclitus:

> "Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done." [17]

In chapter three of his *The Numinous Way of Pathei-Mathos* Myatt provides not only the Greek text of two other fragments by or attributed to Heraclitus but also his own translations:

> "Polemos our genesis, governing us all to bring forth some gods, some mortal beings with some unfettered yet others kept bound." Fragment 53
>
> "All by genesis is appropriately apportioned [separated into portions] with beings bound together again by enantiodromia." Diogenes Laërtius, ix. 7.

In that chapter he writes that

> "Empathy also reveals why the assumption that abstracted, ideated, opposites apply to or should apply to living beings – and that they thus can supply us with knowledge and understanding of living being – disrupts the natural balance, resulting in a loss of ἁρμονίη [harmony] and συμπάθεια and is therefore a manifestation of the error of ὕβρις."

In place of such abstracted, ideated, Judeo-Christian conflicting opposites there is in both Greco-Roman paganism, and in Myatt's philosophy, Summum Bonum. As Myatt notes in his *Tu Es Diaboli Ianua*, quoting the Roman philosopher Seneca,

> "What is injurious to such a [pagan] harmonious balance is what is dishonourable, with τὸ ἀγαθὸν – Summum Bonum – thus understood as honestum, as what is honourable, noble: summum bonum est quod honestum est; et quod magis admireris: unum bonum est, quod honestum est, cetera falsa et adulterina bona sunt. Seneca, Ad Lucilium Epistulae Morales, LXXI, 4.
>
> > "the greatest good is that which is honourable. Also – and you may wonder at this – only that which is honourable is good, with all other 'goods' simply false and deceitful."

> For honestum is how hubris can be avoided and balance maintained, and is the essence of καλὸς κἀγαθός which presences the numinous, the divine, in and among mortals."

This rational pagan understanding is worlds away from the abstractions of the modern nation-state and makes the unproven allegations, and the rumours spread, about Myatt now and over the decades by politically orientated individuals and organizations with an agenda who profess to be "fighting extremism"

seem to belong to a medieval world of heretics, hateful preachers, and zealous fanatics inspired by the prevalent Judeo-Christian culture and who seek to track down, to publicly shame, and to accuse their enemies – "witches" and "wizards" – of heresy.

MK et al
Oxonia
2023

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[1] For an overview of Myatt's philosophy refer to *The Mystic Philosophy Of David Myatt*. The third edition is available as (i) a printed book, ISBN 979-8392761791 and (ii) an open access gratis pdf at https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

[2] The quotation "it's hard to take anything Myatt says at face value, so successfully has he enshrouded himself in self-contradictory disinformation" is from a 2018 internet article, by someone using the pseudonym Dylan Miller, titled *Beyond The Iron Gates* which repeats popular tropes about Myatt without providing any evidential facts; popular tropes which include one used several times by a certain person of a certain political persuasion: that Myatt lies "through his teeth".

Of tropes in general Richard Sheridan in his 1779 satirical play *The Critic* had his character Sneer say of the character Sir Fretful Plagiary that his tropes suited the coarseness of his style. In regard to the tropes about Myatt used by others, it could be suggested that they are suited to the coarseness of their beliefs about him.

[3] (i) A printed edition of *Understanding and Rejecting Extremism* is available: ISBN 978-1484854266 with (ii) a gratis open access pdf version at https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[4] Available at https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

[5] One accusation, much repeated, is that Myatt is still a neo-nazi and as a consequence his post-2012 writings about rejecting extremism must be lies with his philosophy of pathei-mathos being a deception.

An amusing example of the accusations made about Myatt is provided in *Social Media Fun And Games* With David Myatt at https://archive.org/download/false-claims/media-false-claims.pdf

[6] https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/

His translation of and extensive commentary on chapters 1-5 of the Gospel of John is available at https://davidmyatt.files.wordpress.com/2018/03/gospel-john-chapters1-5.pdf

[7] *In Reply To Some Questions* (2012), https://davidmyatt.wordpress.com/questions-for-dwm-2012/

[8] Myatt explains what he means by Enantiodromia in the *Enantiodromia and The Reformation of The Individual* and *The Change of Enantiodromia* chapters of his book *The Numinous Way of Pathei-Mathos* which is available (i) as a printed book: ISBN 978-1484096642 and (ii) as a gratis open access document at https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

His autobiography *Myngath* is also available (i) as a printed book: ISBN 978-1484110744 and (ii) as a gratis open access document at https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

[9] https://davidmyatt.wordpress.com/2019/04/23/an-indebtedness-to-ancient-greek-and-greco-roman-culture/

[10] *Classical Paganism And The Christian Ethos*, https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf

[11] *Tu Es Diaboli Ianua*, https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf

[12] *Tu Es Diaboli Ianua*, op.cit.

[13] https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[14] *Western Paganism And Hermeticism: Myatt And The Renaissance of Western Culture*, https://archive.org/download/myatt-paganism/myatt-paganism.pdf

Myatt's translation of and commentary on tracts from the Corpus Hermeticum is available at https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

[15] See, for example the chapter *Honour In The Philosophy Of Pathei-Mathos* in *The Mystic Philosophy Of David Myatt*, op.cit.

[16] *The Way Of Pathei-Mathos – A Précis*. The essay is included in *One Vagabond In Exile From The Gods: Some Personal and Metaphysical Musings*. https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf

[17] In regard to the European – the Western – tradition of personal honour see, for example, William Segar, *Booke of Honor & Armes*, published in 1590. The book is available at https://books.google.com/books?id=LlI_AQAAMAAJ

[18] The translation of fragment 1 is by Myatt who in his *Questions of Good, Evil, Honour, and God* provides the Greek text:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται

III. Interpreting The Rejection Of National Socialism By A Neo-Nazi

In 2012 a former British right-wing activist jailed for racist violence, an ideologue who for thirty years supported neo-nazism, published two articles explaining his reasons for rejecting National Socialism, in one of which he condemned Hitler as "a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral". A year later he was to write a 30 page semi-autobiographical essay analyzing extremism in general and his rejection of all extremisms.

Somewhat surprisingly, given his notoriety which included being arrested in 1998 for incitement to murder and incitement to racial hatred, the three articles were ignored by his antifascist opponents and even today, a decade later, the academics who have written about him and his neo-nazi activities and theorizing have never analyzed them.

The person in question is David Myatt, a former bodyguard of Colin Jordan, [1] one of the prominent figures in post-1945 neo-nazism; a member of the paramilitary neo-nazi group Column 88; [2] who took over the leadership of Combat 18 when its founder Charlie Sargent was imprisoned for murder [3] and

who allegedly wrote a terrorist manual which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement." [4]

While there has been some speculation for this neglect of these three and other post-2012 anti-extremist writings of his [5] we shall attempt to analyze the two 2012 articles titled *Some Philosophical and Moral Problems of National-Socialism*, and *Hitler, National-Socialism, and Politics: A Personal Reappraisal.* [6]

Some Philosophical and Moral Problems of National-Socialism

In this article Myatt, referencing Aeschylus, Sophocles, and the Ἐρινύες, philosophically and scholarly criticized Hitler and National Socialist Germany in terms of Ancient Greek literature, mythology, and ὕβρις (hubris) writing that:

> "In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.
>
> Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη – as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον – that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύε [...]
>
> In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-understanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement (σωφρονεῖν) - since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended."

Since National Socialist Germany, The Third Reich, lasted a mere decade and the following Großdeutsches Reich only three years this criticism is justified.

In moral terms Myatt referencing his Numinous Way philosophy - later expanded into his weltanschauung of pathei-mathos [7] - provides a more detailed analysis, writing that National Socialism may be defined by:

> (i) a collective identity and its acceptance;
>
> (ii) authority and its acceptance manifest in specific individuals and expected obedience to such authority; (iii) mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority;
>
> (iv) the use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth;

(v) the use of particular abstractions as a criteria for identity; and (vi) the use and acceptance of a particular abstraction – kampf – as an embodiment and expression of human nature.

He then contrasts each of these with the principles of his Numinous Way. For example, in respect of point (i) he explains that:

> "empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. It is always personal, individual, and cannot cannot be abstracted out from an individual living being – that is, it cannot have any causal ideation or be represented by or expressed by someone else.
>
> There is the personal, individual, freedom that the knowing that empathy uniquely presents to the individual, and therefore no need of, no sense of, belonging to other than one's immediate surroundings, and no sense of identity beyond the personally known, for all human beings encountered are encountered and empathically known as they uniquely are: as individuals with their own lives, feelings, hopes, and with their own potential and their own past.
>
> Which in essence means The Numinous Way is the way of individuals, and an individual manner of living to be accepted or rejected according to the individual. Thus such a collective identity – and a desire for and acceptance of such an identity – is contrary to this very individual numinous way. What matters for The Numinous Way is the individual; their empathy, their honour; their personal judgement. What does not matter are supra-personal manufactured abstractions such as a 'nation'.
>
> Consequently, the empathic, honourable, individual only has a duty to themselves, to their immediate kin, and to those personally given a pledge of loyalty: not a duty or obligations to some manufactured collective identity however such identity be expressed."

In regard to point (iv) for example he explains that:

> "According to both empathy and honour, such a judgement of others, such prejudice, on the basis of some abstraction such as perceived race or 'nationality' is immoral. The only moral, honourable, criteria is to judge individuals as individuals, sans all abstractions, on the basis of a personal knowing of them extending over a duration of causal Time. To judge en masse, without such a direct, personal, extended, personal knowing of each and every individual is reprehensible.
>
> In addition, it is immoral – unempathic, uncompassionate, dishonourable – to treat people on the basis of their assumed or alleged race or nationality. Thus, the enforced herding of people into 'concentration camps' on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman."

In regard to point (v) he writes that:

> "Such abstractions included 'blood' and nationality, so that identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on 'race' and heritage. Thus there were distinct notions, distinct levels, of separateness.
>
> Empathy, however, presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being, which nature is one of connexions, between living emanations, not one of separations.
>
> Such a revealing of our nature reveals that we should act with empathy and honour in the

> knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them – as a connexion to all life; as one emanation of ψυχή."

There is thus a consistent, logical, moral deconstruction of and rejection of National Socialism by a former neo-nazi activist of thirty years standing who has been described as "arguably England's principal proponent of contemporary neo-Nazi ideology and theoretician of revolution." [8]

It therefore seems astonishing that this consistent, logical, moral deconstruction of and rejection of National Socialism by a former neo-nazi has been ignored by antifascists, by government sponsored political policy groups pledged to fighting racism and extremism, and by academics.

Hitler, National-Socialism, and Politics: A Personal Reappraisal

Near the beginning of this essay Myatt quotes from a poem by TS Eliot:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled
> If at all.
> Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment.

This, he writes, beautifully expresses where his new learning and thinking have led him and may be leading him; to rejecting the views and opinions of his past [9] and to better express what his Numinous Way philosophy means morally and personally. He is aware that he:

> "may not have all or even many of the answers required, and that such answers as I do have, or some of them, might be erroneous and that therefore may need to be amended. Therefore, all I can do here is try in a rather unsatisfactory way to summarize such answers, such views, of mine."

The core of the article is one of his answers:

> "the only moral change, the only revolution, that is possible – numinous, good – is that of ourselves; within and personal; and this is a reformation of ourselves and then our living of a moral, of an empathic, compassionate, honourable, life.
>
> This precludes the possibility of such a moral individual supporting some cause, some group, some movement, some person, in the belief that such a cause, group, movement, or 'leader', can 'make a difference' or can or might in some way move us toward some future where there is less suffering [...]
>
> The Numinous Way is, and can only ever be, an individual way; a non-political, non-religious, choice of individuals desirous of developing and using empathy and hopeful of leading honourable lives that do not cause or contribute to the suffering of living beings. Lives where one of the greatest virtues – a manifestation of our humanity – is considered to be a loyal and personal love between two human beings, regardless of the perceived or assumed ethnicity, nationality, social status, or 'sexual orientation', of the individuals concerned."

As with his *Some Philosophical and Moral Problems of National-Socialism* there is a consistent, logical, moral deconstruction and rejection of National Socialism.

Conclusion

We can only conclude that the neglect of this consistent, logical, moral deconstruction and rejection of

National Socialism by a former neo-nazi activist of thirty years standing is the result of a entrenched, prejudicial and peremptory, view of Myatt by current Establishments on both sides of the Atlantic.

Rachael Stirling
July 2023
v. 1.07

[1] Nicholas Goodrick-Clarke, *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

[2] Nicholas Goodrick-Clarke, *Black Sun: Aryan Cults, Esoteric Nazism and the Politics of Identity*, NYU Press, 2001, pp.215-217. See also Encyclopedia of White Power: A Sourcebook on the Radical Racist Right, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

[3] George Michael. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006, p. 142.

[4] Michael Whine. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

[5] The most common excuse for this neglect was voiced by a British, Establishment honoured, antifascist who prejudicially and peremptorily said that in such writings Myatt "is lying through his teeth." The comment was made to journalist Justin Ling in an interview published in March 2022.

[6] The two 2012 articles are available at https://davidmyatt.wordpress.com/moral-problems-of-national-socialism/

The 2013 article is *Understanding and Rejecting Extremism: A Very Strange Peregrination*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[7] This 'world-view' is explained in his 66 page monograp*h The Numinous Way Of Pathei-Mathos*, seventh edition, 2022, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[8] George Michael. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

[9] Myatt references an earlier article of his published in 2003 and titled *National-Socialism, Folk Culture, and a Muslim Khilafah* - available at https://archive.org/details/myatt-ns-khilafah-v1 - written during his campaign as a Muslim to try and bring National Socialists and radical Muslims together to fight what he then still regarded as their common enemies. Myatt's campaign is documented in a chapter of George Michael's book *The Enemy of My Enemy*, op.cit.

Appendix A

War, Persecution, and Violence

1. War and Violence in the Philosophy of The Numinous Way.
2. Persecution And War.

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Preface

Two rather neglected essays by David Myatt concerning war, violence, and persecution. The first essay

was written in early 2011 when he was in the process of refining his 'numinous way' into his philosophy of pathei-mathos.

As he subsequently explained:

> "Given that the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develope that 'numinous way'. Mistakes and detritus because for some time, during the development of that 'numinous way', I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State.
>
> I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei - of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one's own uncertitude of understanding and of knowing. The year-long [2011-2012] process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos." (1)

As Myatt expressed it in *A Change of Perspective* written in 2010:

> "to paraphrase TS Eliot, here I am now, in the middle way I have devised for myself, having had many years, often wasted, the years between two wars within myself: "Trying to use words, and every attempt Is a wholly new start, and a different kind of failure." (2)

The second essay, *Persecution And War*, written in 2018, presents a more personal and nuanced view of the subject matter.

Rachael Stirling
2023

1. https://davidmyatt.files.wordpress.com/2013/01/development-of-the-numinous-way.pdf

2. https://web.archive.org/web/20171109031141/https://www.davidmyatt.info/change_perspective.html

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1. War and Violence in the Philosophy of The Numinous Way

The Morality of The Numinous Way

In order to understand the concepts of war and violence in terms of the philosophy of The Numinous Way, it is necessary to begin by outlining the morality of The Numinous Way, since war and violence are inseparably bound up with how one understands morality.

Morality is, for The Numinous Way, a consequence of individuals using the faculty of empathy [1] – that is, a consequence of the insight and the understanding (the acausal knowing) that empathy provides for individuals in the immediacy-of-the-moment. This insight and knowledge is of how we are not isolated human beings, but rather only one fragile microcosmic nexion and thus connected to all Life, sentient and otherwise, human and otherwise, of this planet and otherwise. Consequently, there is a cosmic perspective – a cosmic ethic – and compassion: that is, the human virtue of having συμπάθεια with other living beings, and the feeling, the knowledge, that we should treat other human beings as we ourselves would wish to be treated: with fairness, dignity, and respect.

The morality of The Numinous Way is therefore defined by a personal honour, a personal compassion, and the personal virtue of justice. For justice is not some abstract concept, but rather a personal virtue, as εὐταξία [2] is a personal virtue. For justice is the personal virtue of fairness; the quality of balance, and is linked to other personal virtues as mentioned, for example, by Cicero:

> "Aliis ego te virtutibus, continentiae, gravitatis, iustitiae, fidei, ceteris omnibus." [3]

This morality is therefore a personal one so that it is the living individual of honour – someone who possesses certain virtues – who represents, who is, the cosmic ethics of The Numinous Way. For,

> "the Cosmic Ethic [...] cannot live in some law, in some Institution, in some Court, in some dogma or in some abstract theory. To be numinous, to presence the numinous, what is ethical requires a living honourable person, not some abstract theory of ethics." *The Natural Balance of Honour* (2011)

Thus the source of, the authority for – and the reason for choosing – such a morality is and can only be the judgement of the individual, deriving as this judgement does from their empathy and their unique πάθει μάθος.

The Source of Authority

For The Numinous Way, there is no authority other than that of personal empathy, personal honour and πάθει μάθος. That is, the source of authority is personal, and the bounds of this authority are defined by honour, with The Numinous Way thus being:

> "the Way of the numinous and individual authority of πάθει μάθος where one's own empathy and one's own learning from practical experience take precedence and are considered a means for us to become a friend of σοφόν and thus acquire the virtue and the skill that has been termed wisdom." *Preface, Selected Writings Concerning The Numinous Way* (2011).

In practical terms, this means that the individual following or being guided by this Way relies on and is guided by their own judgement, their own experience, and a Code of Honour, and does not relinquish these in favour of some chain-of-command or in favour of accepting the authority of some supra-personal institution, of some law, or of some association, political party or whatever. In place of accepting and submitting to such external authority there is only the giving of personal loyalty according to a Code of Honour, with such giving by its honourable and personal nature never involving the individual in relinquishing their own judgement or acting contrary to that Code of Honour. [4]

Violence, War, The State, and Leges Regiae

Used in its correct, original, non-pejorative way, violence is using physical force against another person sufficient to cause some physical injury. However, a fairly recent synonym for violence is force – a term often used by politicians and castellans and theorists of The State, among others, when they attempt to try and justify the use of violence by those persons (such as the police) such politicians and castellans (and others) believe have some 'lawful authority' to inflict injury on people.

The distinction that such politicians and castellans and others thus attempt to make between violence and force reveals their reliance, stated or unstated, known or unknown, on the principles of Leges Regiae. That is, on the principles used historically by kings and emperors and their courts where someone or some group assumes authority over others, and thus exercises command over them, makes decisions for or on behalf of them, and, ultimately, by the use of violence and the threat of punishment are able to force or persuade others to obey them and their commands.

Principles, for example, manifest in the ancient *Jus Papirianum* attributed to Sextus Papirius:

> "After Romulus had distinguished the persons of higher rank from those of inferior condition, then he passed laws and apportioned the duties for each to do...

> For the king, he chose the following prerogatives ... to maintain the guardianship of the laws and the national customs, ... to judge in person the greatest of crimes ... to have absolute command in war. " [5]

Notice how Romulus – the legendary King of ancient Rome – assumed the authority to divide individuals into categories – high and low – and how he manufactured laws, and told individuals what their duties would be, and assumed absolute command in war.

Modern nation-States have, via people such as Augustine of Hippo [5], simply replaced kings and emperors with Prime Ministers, Presidents, or representatives (or whatever) and covered or attempted to cover their use of violence (by their police forces and armies) and the threat of punishment (such as prison) by rhetoric about 'law and order' and by social and political theories (such as that of democracy). But the demand that individuals accept some supra-personal authority remains the same, as does the threat or the use of violence against individuals by officials appointed and approved by such personal authorities, as does the demand that individuals forsake their own judgement and rely instead on the judgement of ministers, governments officials, and on the Courts of Law of The State. In addition – as it was for the Roman kings and Caesars – the individual is expected to obey the laws they manufacture, with such laws being regarded as 'just' and moral.

Thus justice – far from being a personal virtue, defined by honour – becomes what some king, some Caesar, some τύραννος, or some government decrees it is according to the laws they manufacture and which their officials and their Courts uphold and enforce, by violence (or the threat thereof) and by imprisonment (or the threat thereof). Hence all the rhetoric by castellans and officials of The State that individuals "should not take the law into their own hands", whereas true – natural, numinous, living – justice only exists in living honourable individuals and their actions.

This usurpation of personal judgement and natural justice is overtly manifest in war. War – the bellum of Latin writers such as Cicero and Livy – is armed conflict involving large opposing groups where there is acceptance, by those fighting, of some recognized chain-of-command and of some supra-personal commanding authority who or which is or are personally unknown to most if not all of those accepting such authority, and where the conflict is mostly if not entirely non-personal for all or most of those involved. That is, war mostly or entirely results from the pursuit of some abstraction, or from the desire, the beliefs, of some leader or commander, or from the political or social or religious agenda or polices of some supra-personal authority such as some government.

In The Numinous Way, a distinction is made between war and combat in that combat refers to gewin – similar to the old Germanic werra, as distinct from the modern krieg. That is, combat refers to a more personal armed quarrel between much smaller factions (and often between just two adversaries – as in single combat, and trial by combat) when there is, among those fighting, some personal matter at stake or some personal interest involved, with most if not all of those fighting doing so under the leadership of someone they personally know and respect and with the quarrel usually occurring in the locality or localities where the combatants live.

Thus, war is contrary to The Numinous Way – to the Cosmic Ethic – not only because of the impersonal suffering it causes, but also because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction by violent means, and with the development of supra-personal abstract and thus un-numinous notions of 'justice' and law.

Hence, there is, for The Numinous Way, no such thing as a 'just war' – for war is inherently unjust and un-numinous. What is just and lawful are honourable individuals and their actions, and such combat as such individuals may honourably and personally undertake, and such violence as they may honourably and of necessity employ in pursuit of being fair and ensuring fairness.

David Myatt
October 2011

Notes

[1] For a basic explanation of empathy, see my essay *Introduction to The Philosophy of The Numen*.

[2] εὐταξία is what I would describe as the quality, the personal virtue, of self-restraint; of personal orderly (balanced, honourable, well-mannered) conduct especially under adversity or duress.

Regarding εὐταξία, Cicero wrote:

> "Deinceps de ordine rerum et de opportunitate temporum dicendum est. Haec autem scientia continentur ea, quam Graeci εὐταξίαν nominant, non hanc, quam interpretamur modestiam, quo in verbo modus inest, sed illa est εὐταξία, in qua intellegitur ordinis conservatio. Itaque, ut eandem nos modestiam appellemus..." De Officiis, 1, 40, 142

[3] M. Tullius Cicero, For Lucius Murena, 10, 23. My translation is: 'For your other virtues of self-restraint, of dignity, of justice, of good faith, and all other good qualities...'

[4] Editorial Note, 2023. Myatt significantly altered his concept of honour during his 2011-2012, and later, revision of his 'numinous way', writing in his 2014 text *The Way Of Pathei-Mathos - A Précis* that personal honour

> "presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.
>
> Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it is only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos."

The text is included in his *One Vagabond In Exile From The Gods*, https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

Myatt also described his concept of honour in a 2022 interview:

> "[M]y fallible understanding is that honour cannot be abstracted from a personal moment to become some sort of principle or guide, so my similar fallible understanding is that a person who learns by means of pathei-mathos cannot be or rather should not become such a guide or even an example and certainly should not assume any sort of guiding role." Three 2022 Interviews, included in the archive of his website at https://archive.org/download/www.davidmyatt.info/www.davidmyatt.info.zip

[5] The quotation is from the reconstruction of the texts given in: Allan Chester Johnson, Paul Robinson Coleman-Norton, and Frank Bourne. *Ancient Roman Statutes: A Translation with Introduction, Commentary, Glossary, and Index*. Austin: University of Texas Press, 1961

[6] The assumed need for individuals to accept supra-personal authority is much in evidence in Augustine, especially in his *De Civitate Dei contra Paganos* in which he champions a order, a hierarchy, with God its pinnacle and ordinary individuals at the bottom. In between are those appointed to oversee individuals and ensure 'order' with everyone in their rightful place: "Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio." (XIX, xiii)

As Augustine writes in *Contra Faustum Manichaeum* XXII, 75: "The natural order, which would have peace

amongst men, necessitates that the judgement about and the authority to declare war should reside in those who have authority over others [a monarch/prince]."

In addition, his rhetoric regarding the necessity of waging war is remarkably similar to that of modern politicians:

> "War is undertaken to bring about peace. Therefore, even during war, remember the value of peace so that when those you have fought are conquered you can show them the advantages of peace…" Contra duas epistulas Pelagianorum ad Bonifacium Papam, CLXXXIX

He also, it seems, in writing about a 'just war', provided them with rhetorical justification for castigating their enemies as 'evil', as 'wicked' and they themselves, even though they may cause suffering and death, as doing what is 'right', what God decrees, as, for example, Bush and Blair did during the invasion and occupation of Iraq, and as with the desire of some nation-States to humiliate and vanquish those deemed as enemies. As Augustus wrote in *De Civitate Dei contra Paganos*:

> "Nam et cum iustum geritur bellum, pro peccato e contrario dimicatur; et omnis uictoria, cum etiam malis prouenit, diuino iudicio uictos humiliat uel emendans peccata uel puniens."
>
> For even when we wage a just war, our enemies must be sinners, for every victory then, even though gained by evil men, results from divine decree, with the vanquished humiliated and their sins either punished or wiped away. XIX, 15

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2. Persecution And War

A Remembering

Reared as a Roman Catholic, educated for a while at a Catholic preparatory school and then – again for a while – at a Catholic boarding school, I remember the history taught by our teachers and Priests of the centuries-long persecution of English and Irish Catholics that began in the 16th century. There were stories of martyrs; of recusants; of secret Masses; of anti-Catholic polemics and propaganda; and of the monks who – after the suppression of the monasteries, the theft of monastic lands and wealth, begun by a tyrannos named Henry – escaped to France and founded monasteries such as the one at Dieulouard in Lorraine.

There thus was engendered in we Catholic children a feeling of difference, aided by the fact that our Mass was in Latin, by our sacrament of confession, by the practice of Gregorian chant, and by the singing of hymns such as Faith Of Our Fathers with its memorable verses

> Faith of our Fathers living still
> In spite of dungeon, fire, and sword […]
> We will be true to thee till death […]
>
> Our Fathers, chained in prisons dark,
> Were still in heart and conscience free […]
>
> Faith of our Fathers, Mary's prayers
> Shall win our country back to thee

This feeling of difference was forcefully remembered when I in the early 1970's – during The Troubles – ventured to visit Northern Ireland; when I in the mid-1970's and as a Catholic monk spent several weeks

staying at a Presbytery in Dublin; and when I in the mid-1990's – before the Good Friday Agreement – visited Derry.

Forcefully remembered because I listened to accounts of the burning of Catholic homes by Protestant mobs in 1969 and the subsequent flight of hundreds of Catholic families to the Irish Republic where they were housed in refugee camps; listened to witness accounts of the killing of eleven Catholics, including a Priest, by the British Army in Ballymurphy in 1971; listened to witness accounts of the killing of fourteen Catholics, again by the British Army, in Derry in 1972; and listened to stories of the persecution of Irish Catholics under British rule.

Such a remembering, such a childhood feeling of difference, formed part of the years-long personal and philosophical reflexion that occupied me for several years as I, between 2006 and 2009, developed my 'numinous way' and then between 2011 and 2012 gradually refined it into the 'way of pathei-mathos', with the core of that reflexion concerning matters such as extremism, my own extremist past, war, prejudice, intolerance, and persecution.

War And Combat

Familiar as I was with ancient works by Thucydides, Herodotus, Livy, and others; with many works concerning more recent European history by modern historians, as well as with personal accounts of those who had fought for both the Allies and the Axis during World War Two, I recalled some words of Cicero:

> "Aliis ego te virtutibus, continentiae, gravitatis, iustitiae, fidei, ceteris omnibus."
>
> "because of your other virtues of self-restraint, of dignity, of fairness, of honesty, and all other such qualities…" [1]

Which led me to consider making a distinction between war and a more personal combat, between a modern krieg and the Old Germanic werra, given that war, from my reading of and admittedly fallible understanding of history, seemed to me to involve – by its very nature of necessitating killing and causing injury – intolerance, hatred, a divisive sense of difference often involving "us" believing we were "better" (or more civilized) than them, our enemies, thus leading to a dehumanization of "the enemy". A divisive sense of difference and a dehumanization often aided (particularly in modern times) by polemics, rumour, and propaganda; and a divisive sense of difference, a dehumanization, together with polemics, rumour, and propaganda, which I knew from my own decades of political and religious activism formed a core part of all types of extremism.

The distinction I considered was that personal combat unlike war did not involve large armies fighting against each other because of some diktat or personal agenda by some tyrannos or because of some ideology or religion or policy of some State or government. Instead, combat involved small groups – such as clans or tribes or neighbours – fighting because of some personal quarrel or some wrong or some perceived grievance.

But the more I considered this supposed distinction between combat and war the more I realized that in practice there was no such distinction since both involved principles similar to those of the Ancient Roman Leges Regiae – qv. the Jus Papirianum attributed to Sextus Papirius – where someone or some many possess or have acquired (through for example force of arms) or have assumed authority over others, and who by the use of violence and/or by the threat of punishment and/or by oratory or propaganda, are able to force or persuade others to accept such authority and obey the commands of such authority.

This acceptance by individuals of a supra-personal authority – or, more often, the demand by some supra-personal authority that individuals accept such a supra-personal authority – was manifest in the Christian writings of Augustine (b.354 CE, d.430 CE), such as his De Civitate Dei contra Paganos where in Book XIX, chapter xiii, he wrote of the necessity of a hierarchy in which God is the supreme authority, with peace

between human beings and God requiring obedience to that authority; with peace between human beings, and civil peace, also of necessity requiring obedience to an order in which each person has their allotted place, "Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio."

Which hierarchy and acceptance of authority led Augustine to describe – in book XXII of Contra Faustum Manichaeum – the concept that war requires the authority of a person (such as a monarch) who has such "necessary" authority over others. This concept regarding war has remained a guiding principle of modern Western nations where the authority to inaugurate and prosecute a war against perceived enemies resides in the State, and thus in modern potentates who have seized power or in elected governments and their representatives such as Presidents and Prime Ministers.

Authority And Society

In the nations of the West, such a hierarchy of authority applies not only to war and its prosecution but also to changes, to reform, in society [2] for there is, as I mentioned in The Numinous Way Of Pathei-Mathos,

> "a hierarchy of judgement involved, whatever political 'flavour' the government is assigned to, is assumed to represent, or claims it represents; with this hierarchy of necessity requiring the individual in society to either (i) relinquish their own judgement, being accepting of or acquiescing in (from whatever reason or motive such as desire to avoid punishment) the judgement of these others, or (ii) to oppose this 'judgement of others' either actively through some group, association, or movement (political, social, religious) or individually, with there being the possibility that some so opposing this 'judgement of others' may resort to using violent means against the established order." [3]

In the way of pathei-mathos, authority is personal, based on individual empathy and a personal pathei-mathos; both of which have a local horizon so that what is

> "beyond our personal empathic knowing of others, beyond our knowledge and our experience [our pathei-mathos], beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals – is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." [4]

In practical terms this means trying to cultivate within ourselves the virtues mentioned by Cicero – self-restraint, dignity, fairness, honesty – and implies we have no concern for or we seek to cultivate no concern for supra-personal hierarchies and supra-personal authority – whether political, religious, or otherwise – and thus move away from, try to distance ourselves from, the consequences of such supra-personal hierarchies and supra-personal authority manifest as the consequences are and have been, throughout our history, in war, prejudice, intolerance, unfairness, extremism, and persecution in the name of some ideology, some religion, or because someone has commanded us to persecute those that they and others have declared are "our" enemies, and which war and persecutions are often, especially in modern times, accompanied by propaganda and lies.

Thus in the case of my Catholic remembering, those soldiers in Ballymurphy and in Derry shot and killed civilians, women included, because those soldiers believed them to be "enemies", because propaganda had dehumanized those enemies; because those soldiers were part of and obeyed a hierarchical, supra-personal, chain-of-command by being there armed and prepared to use deadly force and violence against individuals they did not personally know; and because in the aftermath of those killings, and for years afterwards, they were not honest and hence did not contradict the propaganda stories, the lies, about those events which some of their superiors and others circulated in an attempt to justify such acts of inhumanity.

Yet for me the real tragedy is that events similar to those of my very personal remembering have occurred on a vaster scale millennia after millennia and are still occurring, again on a vaster scale and world-wide, despite us having access to the wisdom of the past, manifest as such wisdom is, for those reared in the West, in the Agamemnon of Aeschylus, in the Oedipus Tyrannus of Sophocles, in the mythos of Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες [5], in many of the writings of Cicero, in Τὰ εἰς ἑαυτόν by Marcus Aurelius, in the numinous beauty of Gregorian chant, in the music of JS Bach, and in so many, many, other writers and artists ancient and modern.

Ða sceolde se hearpere weorðan swa sarig
þæt he ne meahte ongemong oðrum mannum bion
(XXXV, 6)

David Myatt
9.ix.18

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[1] M. Tullius Cicero, Pro Murena Oratio, 23. My translation.

[2] By 'society' in the context of this essay and the way of pathei-mathos is meant a collection of individuals who dwell, who live, in a particular area and who are subject to the same laws and the same institutions of authority. Modern society is thus a manifestation of some State, and States are predicated on individuals actively or passively accepting some supra-personal authority, be it governmental (national) or regional (county), or more usually both.

[3] *Society, Politics, Social Reform, and Pathei-Mathos*, in *The Numinous Way Of Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[4] *Personal Reflexions On Some Metaphysical Questions*. 2015. Part IV of Sarigthersa, https://davidmyatt.files.wordpress.com/2022/10/dwmyatt-sarigthersa-v9b.pdf

[5] "Trimorphed Moirai with their ever-heedful Furies." Aeschylus (attributed), Prometheus Bound, 516

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